Στερέωμα :

G. J

THE ESTABLISHMENT OR, A DISCOURSE

Tending to the ſetling of the Minds of Men, about ſome of the chiefe Controverſies of the preſent Times, *viz.*

I. The power of the Civill Magiſtrate in matters of Religion, and how far it extends, particularly in the buſineſſe of Tithes, Toleration, *&c.*

II. An inſtituted and fixed Miniſtery; where, of that kinde of Preaching by gifted Brethren, which the Scripture calls Propheſying, with the limitations of it.

III. The Neceſſity and Excellency of Humane Learning, eſpecially in the worke of the Miniſtery.

The chiefe Heads of all, ſee in the Table prefixed to the Booke.

A quibus autem conſtituuntur Magiſtratus, conſiderandum eſt. Interdum id fit ſenatus conſenſu, nonnunquam populi ſuffragiis, aut hæreditariâ ſucceſſione: verùm hæc inſtrumenta ſunt: Propria verò cauſa Magiſtratuum, eſt ipſe Deus. Pet. Mart. loc. com. Claſſ. quart. c. 13. p. 898.

Nec ſplendidius ornari poterat officium (ſcil. Miniſterii) quam quum dixit Dominus, qui vos audit me audit, qui vos ſpernit me ſpernit. Calvin. inſtitut. lib. 4. cap. 3. fol. 215.

Pii Principis omnino eſt curare, ut præter publicum Eccleſiaſticumque Miniſterium, conſtituantur & aperiantur etiam Scholæ, in quibus præter humaniores literas, liberaleſq; artes, pia cum primis Doctrina de Religione è ſacris literis juventuti ad hoc ſtudium deſtinatæ, fideliter tradatur & explicetur, &c. Zanch. l. 1. in 4 Præcept. p. 805.

LONDON,

Printed by *J. G.* and are to be ſold by *John Bartlet*, at the Bell Cup over againſt the Woollen Drapers in *Pauls*-Church-yard, 1654.

TO THE

SUPREME AUTHORITY

THE

Parliament of the Common-wealth,

OF

ENGLAND.

Moſt grave SENATORS.

IT was a cuſtome with the *Perſian* Kings, when they rid abroad in progreſſe, to receive gifts from whatſoever perſons appeared before them: whereupon one *Sinetas* being ſurpriſed by King *Artaxerxes*, who came unexpectedly upon him, when in the fields farre from home, and having nothing in readineſſe to offer to him; hee ranne haſtily to the river ſide, which was called by the name of *Cyrus*: [from whence, taking up ſo much water as he could hold in the hollow of his hands, he comes to *Artaxerxes* with theſe words, O King live for ever: as much as in me lies I would not be found guilty of letting Your Majeſty paſſe without that honour which is due unto it; by the perfomance of that duty which lies on mee: and therefore behold', O King, inſtead of a better preſent

(which I would certainly have offered, if I had it) I honour thee with the water of King *Cyrus* * his River; King *Artaxerxes* much affected with the courtesy of this Donor, and perceiving the greatnesse of his good will, though his gift was small, commands the water to be received in a Vessell † of Gold, and himselfe to be rewarded with a rich *Persian* Robe,* a thousand *Dariks* †, and the Cup also in which his water was received, to be given to him, alwayes to drinke with it, out of that River, whence he had fetcht his present. In like manner, most noble Patriots, you have here presented to you a meane offering, *viz.* a very plaine and familiar discourse (though without the name, yet) from the hand of him, that lookes for neither *Stolam*, nor *Phialam*, neither a costly robe, nor a Cup of Gold: all that hee desires, is, you will please so farre to encourage him in his endeavour, as to entertaine what he gives with a cand id mind, the rather becausе hee is one that since the beginning of the three weekes *Parliament. Anno* 1639. to this present day, hath continued faithfull all along, to that interest which you owne, without any the least warping or change of mind, as many both in this and the two former *Parliaments* can witnesse. What publique services he hath done, not onely as a Volanteer in severall Armies (without any allowance from the State) but divers other wayes, he thinkes it not proper to mention, but yet knowes hee is able to say more then enough, to beget a firme beliefe in you, that he is (and still will be, through the Grace of God assisting) most reall and constant to his first Principles. The consideration where-

of,

* τιμῶ δὲ σε κύρε ποταμῷ ὕδατι. Ælian. Var. Histor. lib. 1. cap. 32.

† εἰς χρυσῆν φιάλην.
* στολὴν Περσικὴν.
† *Daricus* a kinde of Coyne bearing the Image of *Darius* in value 2 s. see *Holyoke*.

of, if it ſhall ſo farre prevaile with you as to perſwade you without prejudice, to reade over this ſmall Piece (it being from one ſo faithfull to you) it is hoped that you will not thinke that little ſpace of time, which you ſhall beſtow in ſo doing, to be ill ſpent.

Indeed, ſuch hath beene the abuſe of the Preſſe of late yeares, in publiſhing a ſort of vaine and frothy bookes, and men have beene ſo often diſappointed of their expectations in reading of them, that unleſſe the Author be one of a great Name, the difficulty of procuring ingenious Readers, is harder than the labour of writing.

And becauſe when matters of diſpute (yea, and ſuch too as are of great weight) are the ſubject, thoſe, who are moſt diſſatisfyed therein, are commonly as backward as any, (though more concern'd) to take notice of thoſe Bookes, or beſtow paines in an impartiall ſtudy of them, which handle the things they doubt of: Therefore ſomething is ſaid on purpoſe at the beginning of this Diſcourſe, to provoke ſuch eſpecially to the reading of it.

As for the concealed Author, hee never thought himſelfe ſuch a Maſter at his Pen, or ſo furniſht with Ability, as publickly to adventure on the Controverſies you here meete with; Onely having committed to his Papers ſomething for his owne private ſatisfaction (while hee expected others abundantly more fit, but ſaw none appeare,) hee was importunately ſet upon, to bring forth theſe few Sheets to light: it being much urged, that (what ever low conceit hee might have of them himſelfe, yet) others happily might finde them uſefull, and never more than in this preſent juncture, when as many other indubitable truths, ſo

particularly that of the power of the Chriſtian Magiſtrate, in matters of Religion, is ſo much queſtioned, To theſe, and ſuch like arguments at length he yeelded, eſpecially when hee remembred that paſſage in the *Pſalmes*; *Out of the mouths of Babes and ſucklings hee hath ordained ſtrength.* Hee therefore ſaid within himſelfe who can tell, but that God may pleaſe to ſhine upon this poore endeavour? Who knowes how farre a bleſſing may be given, even to this ſo familiar a Dialogue? The minds of ſome (perhaps) may be better ſetled, the Objections of others anſwered, the truth ſo cleared and confirm'd to many, that it may prove a reall ſervice unto Chriſt, and upon that accompt a very great encouragement to him, that will never ceaſe (as he is able) to ſollicit the Lord for you, and approve himſelfe,

A moſt affectionate well-wiſher

to Truth *and* Peace.

TO

TO

HIS EXCELLENCIE

OLIVER CROMWELL,

Generaliſſimo of the ARMIES of the Common-VVealth OF

ENGLAND.

May it pleaſe your EXCELELNCY,

WHen Great Alexander, *Generall of all* Greece, *fought that famous Battell at* Gauſameles, *againſt* Darius *and his Army, conſiſting of ten hundred thouſand Men: among many other Paſſages in the Story of it, Theſe are worthy never to be forgotten.*

1. Alexanders *moſt* Heroick and gallant Spirit: *for when* Parmenio *his Lieutenant Generall, that led the left Wing of the Army at that time, upon ſight of the numberleſſe and endleſſe Traine of the marching Ene-*

my,

my, covering the Hills and Vales before them, with the bright amazing lights of their Fires and Torches, in the Night time: thought it would be a disheartning to his owne Men, in case they should take notice of such a vast multitude: hee would have perswaded Alexander to fall upon them in the Night: To which Alexander reply'd, hee thought it much more honourable to fight by day, for saith hee, I will not steale * Victory.

* ἐ κλέπτω τὴν νικὴν.

2. The composednesse of his thoughts and assured Confidence in his God Apollo, that hee had Sacrificed unto; for hee never gave himselfe more quietly to his rest, nor slept more soundly, than hee did that very Night, immediately before the Battell; Insomuch, that the Lords and Princes of his Camp marvail'd at it, and at last thought fit to awake him, intimating the necessity of improving every inch of time, to put the Army into a fighting posture, the danger as they conceiv'd, being very great. But to this also, Alexander, with a smiling Countenance, gave a pleasant answer, saying, Doe you not thinke wee have already overcome †?

† τί γαρ ἤδη σοὶ νενικηκέναι δοκοῦμεν;

3. His Eagernesse and Intentnesse upon businesse, together with the freedome of his minde, from Covetousnesse and the love of spoile; for when, in the pursuit of Victory, hee saw the ground, in the Enemies Camp, covered with Gold and Silver, hee would not loose a moment to take it up, but hastily rode over it, to put an end to his worke in the slaughter of the flying Enemy.

4. His Indefatigable and unwearied Paines; for in eleven dayes hee ridd no lesse than three thousand,

three

three hundred Furlongs, which at eight Furlongs to the Mile, is foure hundred twelve Miles and an half, that is, thirty ſeven Miles and an halfe for every day, which for an Army to accompliſh ſo many dayes together, cannot bee leſſe than, aliquid ex mirandis.

5. *His* incomparable love unto, as well as his moſt wiſe command and deportment among, his Souldiers: *for when in that his ſo long and tedious march, hee was almoſt ready to die for thirſt, and certaine* Macedonians *preſented him with a draught of Water in an Head-piece, his Souldiers round about him putting out a long Neck, and wiſhfully looking on him, as if they deſir'd to partake with him*; Alexander *perceiving it, and not having enough for every one to fare like himſelfe, (though his Life were even ready to periſh for want of it, yet) hee refuſed to drinke, ſaying,* if I drinke alone, all theſe will faint: *But his Souldiers finding him ſo tender over them, and ſympathizing with them, reply'd,* wee are neither weary, nor a thirſt, nor thinke our ſelves mortall, ſo long as we have ſuch a Generall. *How farre this ſo brave a Character, of one of the moſt eminent Commanders that ever the World had, may be appli'd to Your* Excellency, *ſhould I ſpeake but the truth therein, yet Your Humility and Goodneſſe would not beare it, and perhaps alſo it might ſomewhat ſavour of flattery, which is as unfit for mee to give, as it is unpleaſant to Your* Excellency *to heare. It is enough, that you have the knowne Encomia's of no leſſe than three Nations, that the Safety, Proſperity and Peace of ſo many thouſands, have beene wrought by you, as an Inſtrument in the*

See *Plutarch's* Lives. page 739. &c. *de vitâ Alexandri.*

Hand of God; That you yet live in ſpight of Malice, Rage and Wrath; That you have the Hearts and beſt wiſhes of the true Friends of Chriſt throughout Chriſtendome; but moſt of all, that you have your owne Integrity and faithfulneſſe unto the Goſpell, and the great ſervices thereof, in your conſtant readineſſe, upon all occaſions to the utmoſt of your power and intereſt, to oppoſe its common Adverſaries, as a witneſſe for you. Laſtly, that you have a Record on high, which one day ſhall be revealed among Men and Angells. But that I may not prove troubleſome by prolixity, I haſten to the reaſon of my humble boldneſſe, in this application unto Your Excellency: *Beſides the gratitude which I owe, for the many favours I have received from you; The dedication of another Booke upon the ſame ſubject unto Your* Excellency, *by Maſter* Cobbet *of new* England, *together with an intimation in the Epiſtle of it, that you are deſirous to heare what can be ſaid therein, made mee thinke it would not be altogether uſeleſſe to adde this alſo. Indeed, it was after I had drawne up the ſubſtance, and almoſt finiſhed what I intended in this Diſcourſe, that I chanc't to light upon the ſaid Booke of Maſter* Cobbet, *the ſight whereof had almoſt turn'd my reſolution from publiſhing this plaine piece, notwithſtanding the importunity of ſome Friends to the contrary: But after I had read the ſaid Maſter* Cobbets *Booke, and found that though hee hath ſaid much, and in ſome things more largely than I have done, yet that ſome things were omitted, and all the reſt handled in ſomewhat a differing Method; I thought it might not be unprofitable to ſend out this Diſcourſe after it, if not as an addition*

addition to it, yet as a ſeconding thereof. And indeed why ſhould not Old England *in ſuch a time as this, bring forth its Teſtimony, as well as* New *? Nay, is not the firſt Obligation upon our part, as the duty of the Mother is of a greater Antiquity, than that of the Child, which had its being from her ? I know divers both Ancient and Moderne, have Written upon this Subject, but I know none that have done it in ſo familiar a Forme, or endeavour'd, at leaſt, to anſwer ſo many Objections as are here inſerted. That part of the Diſcourſe which is about Toleration, gives a more particular Accompt about the buſineſſe of Popery, than yet I have ſeene of late, in any* Engliſh *Writer : Beſides, many Quæries are here and there ſo interſperſed, and ſuch doubts reſolv'd all along, about the great Ordinances of Magiſtracy and Miniſtery, maintenance by Tithes, and the neceſſity of Humane Learning, as may not onely take off tedious-neſſe from the Reader, by the variety thereof, but, alſo probably, may meete with the ſenſe of moſt Men, eſpecially the Countrey-mans, and thoſe alſo that are unſetled (if any ſuch be) under Your* Excellencies *command. My humble requeſt therefore is, that (if Your* Excellency *ſhall thinke fit,) you will pleaſe ſo farre to Countenance and Cheriſh it, as to recommend it to Your Valiant and Religious Army, to be by them read and well conſidered : Perhaps the Lord may give ſuch a ſucceſſe therein, for the Eſtabliſhing of ſuch as waver, as may tend to the ſtrengthening of that great Frame of Government, that now ſeemes to bee ſo much ſtruck at, and (if not upheld) would occaſion by its downefall (which God forbid) a greater ruine to*

this Nation, than would eaſily be repaired ; But I am afraid of interrupting you too long, from your weighty affaires , and therefore ceaſe adding more Lines here, but never from praying for your moſt deſirable Life and Health, and though my Name be ſecret, yet doe openly profeſſe, that , as duty binds mee, I ſincerely am , one of

Your *EXCELLENCIES*,
moſt humbly devoted
Servants.

TO THE

RIGHT HONORABLE, *ROBERT BLAKE,* AND *GEORGE MONKE* Generalls of the FLEETS of the Common-Wealth OF *ENGLAND.*

Renowned Sirs,

AT the Siege of *Troy,* where the *Grecians* with their Allies, lay with a Fleet of above eleven hundred Saile, much time being ſpent, and little or nothing done, a rumour was caſt abroad, that they ſhould returne home, *re infectâ*; to which alſo, *Agamemnon* their Generall, ſeem'd to hearken; but wiſe *Ulyſſes* and grave *Neſtor,* two of the prime Counſellors and Commanders in the Fleete, were of another minde, earneſtly diſſwading *Agamemnon,* from having the leaſt thought of doing any ſuch unworthy Act, and telling him, that it

* ἀίσχρον τοι δηρόν τε μένειν κενεόν τε νέεσθαι. Hom. *Iliad.* β.

would *be a great shame* * *to him, to have staid there so long, and goe back empty*; That is, without spoiles and Victory. It may bee truly said of you, (the Lords faithfull and successefull Warriours) that, though you have beene at Sea, with a farre lesse number of Ships, and also have met with no small hazards, through the delatory machinations of your Adversaries, yet you never had any the least such minde, nor, indeed, did you account the time long, or returne home empty; witnesse the many Captives with which you have fill'd the Prisons, the many prizes sent into every Harbour, and the Men of Warre (furnished by the hand of your Enemy) now riding under your Commands. In the midst of all, how much the God of Glory hath appeared for you, and, by you, to this Nation, how hee hath ridden upon the Heavens for your helpe, and His Excellency upon the Skie, (*Deut.* 33. 26.) in your severall Navall expeditions, and bloudy Fights, is now become the Fame, of more than the Christian World. The Song of *Moses* and the Children of Israel is put into our mouths, wee may say, as they of old did, (Exod. 15. 3.) *The Lord is a Man of Warre, the Lord is his Name. Hee hath throwne our Adversaries and their Host into the Sea, their chosen Captaines also hath hee drowned*, Vers. 4. *The Depths have covered them, they sanke into the bottome as a stone*, Vers. 5. *Thy right Hand, O Lord, is become glorious in Power, thy right Hand, O Lord, hath dashed in pieces the Enemy. In the greatnesse of thine Excellency thou hast overthrown them that rose up against thee, thou sentest forth thy wrath, which consumed them as Stubble, thou didst*

blow

blow with thy Winde, the Sea covered them, they ſanke as Lead in the mighty Waters; who is like unto thee, O Lord? Who is like thee, glorious in Holineſſe, feareſull in Praiſes, doing Wonders? From *Verſ.* 6. to 11. Wonders! as upon the Land, ſo upon the Sea too, for you have ſeene his wonders in the deepe (*Pſalme* 107. 24.) as in your Victories, ſo doubtleſſe in your deliverances too. *For when hee hath commanded and raiſed the ſtormy winde, which lifted up the Waves thereof, ſo as they mounted up to Heaven, and went downe againe to the Depths, have not your ſoules melted becauſe of trouble? When the Mariners have reeled to and fro, and ſtaggerd like drunken Men, and beene at their wits ends, hath not the Lord heard your cries? Hath hee not made the ſtorme a calme, and delivered you out of your diſtreſſes, yea, and at laſt alſo, brought you to your deſired Haven?*

And therefore, have you not had cauſe, to be of that number, who ſhould *praiſe the Lord for his goodneſſe, and for his wonderfull workes to the children of Men?* This I believe you acknowledge, and this you both deſire and endeavour to practiſe, I queſtion not; And therefore, though upon this occaſion, I am bold to remember you of theſe things, yet my particular errand in theſe lines, is, humbly to offer this concerning diſcourſe to your Hands alſo; and thereby, (if you ſhall think meete) to recommend it to the peruſall of the braye Mariners and Souldires under your commands: It being (as I conceive) no leſſe needfull to the Peace, Safety and ſpirituall Welfare of this Common-wealth, that their minds ſhould be as firmely eſtabliſhed in matters of this nature,

nature, as any others. As the *Parliament* of *England*, with their Armies and Navies, have hitherto (blessed be the Lord for it) beene happily united in their Counsells and Undertakings, so it is the Prayer of all good Men, that a constant Harmony and sweete agreement in judgement also be kept up, especially in those points of present Controversy, wherein our common Adversaries hope to divide, and so, to weaken us; which if in any measure it may be prevented, and the most lovely unity aforesaid, be hereby the more strengthened, will be a very great recompence, to the endeavours of him, that most affectionately wisheth the long continuance of, and many comfortable additions to,

Your Lives, Prosperities, and Honours.

Courteous

Courteous Reader.

PErhaps it may be ſaid, that divers of the Objections in this Diſcourſe, might have beene well ſpared; I confeſſe it, if I could be ſure that none but Men of quick underſtanding ſhould have the view of them, but ſince ſome of all ſorts may chance to reade them, and every Man will be apt to thinke that his own Objection is ſtrongeſt, and that though other Objections receive ſome anſwer, yet not his owne, becauſe he finds them not diſtinctly named among the reſt. Therefore the better to ſtop the mouth of every gainesayer, I thought it convenient not to omit any one, that I ever heard of, without ſpeaking to it. I confeſſe likewiſe, I might have gone Cataskeuaſtically to worke, and have brought my matter into a narrower compaſſe, by putting my Arguments into Syllogiſmes, but my aime being to ſpeake ſo as to be underſtood by the weakeſt capacities, (which uſually are moſt obſtinate) I was content to deale with them according to their owne naturall Logick.

THE TABLE.

CHAP. I.

SHEWS the neceſſity of reading the Controverſies of the preſent Times: with an anſwer to 8 Objections to the contrary, and 3 Queries put in the cloſe of it. All diſpatched in the firſt 8 Pages.

CHAP. 2.

SHEWS the power of the Chriſtian Magiſtrate in matters of Religion. The generall truth of this, in 3 Poſitions; 7 other Concluſions laid down about it. The queſtion anſwered, what the power of the ſaid Magiſtrate is; where firſt the Magiſtracy is diſtinguiſhed, into Civill, Spirituall, Paternall. Then his duty is declared in 8 particulars: and the bounds put, within which it is confined. Throughout this Chapter are 30 Objections in reference to the power of the Magiſtrate, eſpecially in the buſines of Tithes, anſwered: and 11 Queries put. From page 9. *to.* 51.

CHAP. 3.

CONTAINES a farther diſcourſe about the power of the Magiſtrate in the matters aforeſaid. 5 Inferences from the Scriptures of the old and new Teſtament. Two great queſtions anſwered. (1) How farre the Magiſtrate is judge in matters of Religion. (2.) What toleration he may, or may not, give: where the queſtion about the toleration of Popery and Popiſh perſons, is ſtated. In this Chapter as alſo in the former, is particularly examined; whether Magiſtracy, as ſuch, in its own nature, be not of equall latitude in the perſon of an Heathen, a Jew, and a Chriſtian. 17. Objections in this Chap. anſwered, and 5 Queries put from pag. 52. *to* 84.

CHAP.

CHAP. 4.

Conteines a large Discourse about an instituted Ministery, 6 Positions about it. The Requisits of one call'd of God to be a Minister. 3 Internall. 7 Externall. And then Ordination, where, of the Essentialls of it; of the solemne rite of Imposition of hands: By whom all is to be done, and in what manner: here also of that kinde of preaching which the Scripture call's propheſying. With the Rules and Limitations of it. In this Chapter are 8 Corollaries about the premiſes put downe, 8 Queries, and 23 Objections answered. From page 84. *to* 132.

CHAP. 5.

The necessity of Humane Learning, especially in the Worke of the preaching Ministery, is asserted; where first, humane Learning is described. 6 Things premis'd about it, to remove mistakes. 4. Arguments syllogistically put, severall cases named, wherein a Minister cannot be able & fit for his work without Humane Learning. 6 Things concerning the excellency of Humane Learning, divers Queries made, and Objections answered. In this Chapter, is a short story of a memorable passage between King James *and* Gundamore, *worthy to be taken notice of in these Times.*

Lastly, severall Scriptures throughout the Discourse are here and there examined and cleared: and at the end of all, 3. Patheticall Paragraphs concerning the Ministery and its maintenance are presented, With a Catalogue of such Bookes as have lately come out upon the matters here treated of, VIZ. *The Magistrates power in matters of Religion, the Ministery, Maintenance by Tithes, and Humane learning: With the Names of the Authors of the said Bookes, and the places where they were printed, for whom, and by whom they are principally sold.*

ER-

ERRATA.

PAge 4.l.7.read *need.* p.6.l.24.r. *not.* p.48. *in marg* : l. 22. r. λαμβάνειν.p.54.*marg.*l.2.r.עמך נרבת p.86.*marg.*l.2.r.ἐρέτης p.88.*marg.*l.6.διέταξε.p.92.l.8.r.*Miniſtry.*p.102.l.21.r.*and.*p.140. *marg.*l.1.r. *quicquid.* p.154.*marg.*l.13.r. βάρ֍.l. 28.r. חסירים. p.160.l.22.r.*morall.*p.164.*marg.*l.1.r.*Herodian.*p.155,*right againſt* l.6.*ſhould have bin printed in the magent,* μόρφωσις *and right againſt* l.7.μόρφη. Such other miſtakes as do occurre either literally, or by miſplacing of points, colons, or coma's, the Courteous Reader is deſired to amend.

CHAP. I.

There being divers (and some good men too) who though publiquely entrusted on the behalfe of the people, and unsatisfied about the power of the Civill Magistrate in matters of Religion, a set maintenance for Ministers, and the like points of difference: yet through pretence of necessary hindrances, (or worse, a conceit of the sufficiency of their knowledge) doe very much avoid such free debates, or the reading of such bookes as might cleere the truth to them: This first Chapter is spent in shewing the necessity of that duty, and the sinne of those that (wilfully) neglect it.

IT is taken for granted on all hands (by *sober* and *pious* men of whatsoever judgement) First, That it is every mans duty (especially the Magistrates and Ministers) *to be valiant for the Truth*; the neglect of which is charged upon those that are *guilty*, as one of the *great* sins for which God *destroyes* a people. *Ierem.9.3. But they are not valiant for the truth upon the earth. Therefore I will melt them.* ver.7. *I will feed them with wormwood.* ver.15. *and consume them with a sword*, ver.16.

Secondly, That no mans zeale or valiantnesse in the defence of any thing (no, not though it prove a *truth*) can be *good*, that is not founded on as *cleare* and *distinct* a knowledge of that truth, as the defender of it can get, *Rom.10.2. They have a Zeale of God, but not according to knowledge.*

Thirdly, That the beſt way to get ſuch a knowledg, is, (according to the counſell that *Wiſdome* it ſelfe gives) to *cry* after it, and *lift* up the *voyce* for it, to ſeeke it as *Silver*, and ſearch for it as for *hid Treaſures*. *Prov.* 2. 3, 4. *He that doth ſo* (ſaith the Text there *ſhall finde the knowledge of God*, *ver.* 5. ſhall lay up *ſound wiſdome*, ver. 7. ſhall *underſtand righteouſneſſe*, *and judgement*, *and equity*, yea, *every good path*, ver. 9.

Fourthly, That one *principall* way of ſearching after the knowledge aforeſaid, is by *reading* and *meditation*. Thus *Paul* exhorts *Timothy*, 1 Tim. 4. 13. *To give attendance to reading and to meditation*, *ver.* 15. and it was the Prophet *Daniels* practice long before, as appeares *Dan.* 9. 2. where he hath theſe words, *I Daniel underſtood by bookes the number of the yeares*, *&c.* It was alſo the practice of the Apoſtles and Pen-men of the New Teſtament, who quoted the bookes of the *Pſalmes*, and of the *Prophets*, which they had never done, if they had not beene converſant in the *reading* of them.

Upon conſideration of theſe and the like Arguments that might be brought, thou art moſt earneſtly intreated, whoever thou art that meeteſt with this Diſcourſe, not to reject it either for the ſubject matter of it (againſt which perhaps at preſent thou art deeply *prejudiced*) or for the *rudeneſſe* of the ſtile, or the *meaneneſſe* of him that penn'd it, if (againſt his will) thou ſhouldeſt chance to come to the knowledge of him. No *wiſe* man will refuſe *light*, from whatever hand 'tis miniſtred. 'Tis poſſible for a *Scholler*, ſometimes to ſuggeſt that unto his *Maſter*, which before himſelfe either *knew not*, or tooke no *notice* of.

But in caſe thou findeſt not thy ſelfe *ſufficiently convinc'd or ſatisfi'd* in what this ſhort *Dialogue* affords

thee,

thee, then thou art farther intreated, to reade and consider well, either *all*, or as many of those *books* hereafter mentioned, at the *close* of this, as thy *leisure* and *occasions* will permit.

By which meanes (if thou wilt be *impartiall*, and not a lover of *Victory* more then *Truth*) I doubt not but thou wilt soone be an *Advocate* both for the *power* of the *Christian Magistrate* in matters of *Religion*, and for a *pious* and *learned Ministery*, and the *maintenance* thereof, and that in the way of *Tithes* too, or at least for the continuance of them, till as *good*, or a *better* way be first setled and *ascertained* in lieu thereof.

For reading the Scriptures (at fit seasons) I acknowledge it a duty that lyes upon me; but for other Books, as I have little mind to them, so I have neither time nor leisure to reade them. Object.

Dost thou indeed acknowledge it a *duty* to reade the Scriptures, and art thou *truly willing* to practise that duty, and in such a manner as thou *oughtest?* then among those many *good effects* which will follow upon it; *these are three,* *Answ.*

1. Thou wilt omit no opportunity for thy *constant reading* of them, either in thy *Family*, thy *Closset*, or otherwise, they being the sole compleate rule both for *Faith* and *Obedience*, whether in reference to *God* or *Man*.

2. As thou wilt reade them *constantly*, so also with an holy *care* and *reverence*, bringing a *minde* with thee *prepared* for the *influx* of each *additionall beame* of *truth*, and a *heart* as ready to *imbrace* it in the *love* thereof; Thou wilt not *pick* and *choose* some Scriptures, with a *slighting* or *rejecting* the rest, but thou wilt *reade all*, and *compare all*, that thou maist have *every truth*, in *every degree* of it, that (as far as thou art

capable) thou maiſt have the *whole* minde of Chriſt, as well in thoſe parts of it which ſeeme to run *croſſe* to thy opinion, as in any other.

3. Becauſe (in this diligent ſtudy of the Scriptures) the *more* knowledge thou attaineſt (in caſe thy knowledge be *ſanctified*) the more thou wilt *diſcover* thine owne *ignorance*, and conſequently a *need* of all the helpes that can be had, for the better opening and illuſtrating the *minde of God* to thee; therefore, though no man ſhould adviſe thee to it, thou wilt *readily* put thy ſelfe upon reading the workes of ſuch *able* and *good* men, as have or ſhall write upon any truth, whereof thou doubteſt, whether it be *Doctrinall*, *Practicall*, or *Polemicall*.

Now then in anſwer to thy objection, if thou readeſt the Scriptures as thou pretendeſt, and in manner as aforeſaid, let me aske this queſtion, are *theſe* and ſuch like the *effects* of it? if not, give me leave to ſay (whatever thou telleſt the world to the contrary) that either thou readeſt them *not at all*, or not as thou *ſhouldeſt*. For what can be more *ſtrange* to any that underſtand themſelves, then for one (that pretends to know the minde of God) to affirme that he reades the Scripture, and with ſuch a *minde* as he ought, and yet *needs* not the helpe of *interpreters*, *Commentators*, *Caſuiſts* and other skilfull workemen, whom God hath furniſhed with their *golden Lamps*, to caſt a *luſtre* upon thoſe darke ſayings, that lye ſcattered every where throughout the Scriptures?

Object. But perhaps thou wilt ſay, (as many too boldly doe) *the ſpirit that is within thee can judge of the Scriptures which thou readeſt, without the gloſſes of other men, or the reading of this or that booke.*

O most dangerous principle! it seemes then thou art an *Enthusiast*, and pretendest to know things by Revelation: and art not onely an infallible judge in thine own eyes, but by that very *private spirit also*, with which thou art led, be it in the judgement of others never so erroneous; If it be thus with thee, no marvaile thou hast no time or leisure to reade the bookes of any man, be they never so full and pertinent, thou shouldst say rather, *thou hast no minde to reade them, because thou thinkest thou hast no need of them.* *Answ.*

You mistake Sir, I am no Enthusiast, nor doe I assert the dangerous principle you speake of, in making my owne private spirit the judge of Scripture: God forbid I should be given up to such a strong delusion. Yet I am not of opinion, that there is any great necessity of reading such bookes you speake of, or of medling with such controversies. Object.

Are the Bookes or Controversies such as thou art (or maist be) called to declare thy judgement in? and that as a *publick person* representing many thousands, whose *Estates, Livelyhoods and Consciences* are concern'd in it? Yea, and may thy *vote* happily contribute to the *making of a Law* in (or about) the matters now in diference, a *Law* which may reach *more* Nations than one, and not onely for this *present* age, but for all posterity (for ought thou knowest?) and wilt thou goe on at all *adventures* to give an *assent* or *dissent* in matters so *weighty*, without a most *serious* and *full deliberation*? should not *all parties* be first heard? and every thing so clear'd, that without *hæsitancy* or any considerable scruple, thou maist freely goe on to declare thy selfe, so as becomes one *faithfull to his trust*? or art thou bound to give a reason of thy Faith in other things of *smaller moment*, and not in these? prove where thou findest any such exception. *Answ.*

Object. *You may ſpare this labour, for I know as much about theſe matters as I care to know.*

Anſw. *A froward ſpeech!* without either *Religion* or *Reaſon.* In matters of great importance, is it not thy *duty* to endeavour to know the *utmoſt?* And what things are, or can be of greater *weight*, than thoſe things which immediately touch upon the *honour of God*, and the *ſalvation of mens Soules*, as the *Magiſtracy* and *Miniſtry doe?*

Object. *I know as much already about theſe things, as I can know.*

Anſw. Is not this as *vaine-glorious a Reply*, as the other is *abſurd* and *paſſionate?* Haſt thou *patiently* heard *full debates*, or read all that have writ about them? or rather art thou not *wiſe* in thine owne eyes, and think'ſt thou ſeeſt as much as *all* men, and canſt not poſſibly be *better* informed? Can no man have a *quicker apprehenſion?* a more *piercing eye?* a *brighter reaſon?* or more *ſolid judgement* than thy ſelfe? art thou (who art ſo conceited of thine owne wit and underſtanding) the onely *Oracle of the world*, ſo that none can ſpeake better, or know more than thee? art thou certainly aſſured that God hath revealed *nothing* to another, beyond what thou haſt attained? if not, then refuſe not to heare and learne more.

Object. *I am ſo firmely fixt in my opinion, that I ſhall never be removed.*

Anſw. No? not by *convincing* Arguments? which neither from thy ſelfe nor any other receive ſatisfying anſwers? Why wilt thou wilfully abide in an *error?*

Object. *Whilſt you affirme me to be in an error, you beg the queſtion, you take that for granted that I doe not.*

May

May not hee that is *unwilling*, or *affraid* to know all that may be ſaid on *both ſides*, be juſtly ſuſpected to hold an *error*, or at leaſt be juſtly charged with an unreaſonable *tenaciouſneſſe* of his *owne* Opinion, be it right or wrong? *Anſw.*

The truth is, when I have ſo far declared my judgement, and am ſo deeply ingaged in it as I am, and upon ſufficient grounds as I yet thinke, I ſhould be counted a fickle and an unſtable man, if I ſhould change my minde, and therefore cannot with honour, admit of any more diſputes, nor will I trouble my ſelfe any farther. Obj.

I, *now the truth is come out indeed*, and that which (as there is too much cauſe to feare) is the *very ground* of many mens zeale for their *opinion and party*, but let us make this Objection *bluſh*, with this double anſwer; *Anſw.*

1. If thou art not, or wilt not be prevailed with, to try whether the grounds thou goeſt upon be *right*, then I will not feare to ſay, that thou not onely *aboundeſt* in thine *owne* ſence, and like an *unjuſt Judge* paſſeſt Sentence before *both parties* are heard, but it ſeemes after a moſt *unmanly manner*, art reſolved to perſiſt in a *proud contention* againſt that, which (for ought thou knoweſt) is a moſt ſacred *truth of God*.

2. But ſuppoſe thou art in the truth, will not a through diſcuſſion of it, the more confirme it? and if it be not the truth, is it not more honourable (though late) then it can be ſhamefull for thee, to reject an error?

Upon this Diſcourſe hitherto, theſe quæries are humbly offered.

1. Since (as the proverb is) every man is the beſt judge, and ought moſt to be believ'd in his *own Art*, as the Limner in his Art of Limning, the Muſician in his Art of Muſick, and the Merchant in his affaires of Merchandize:

chandize: whether by the ſame reaſon any man is ſo fit and proper a judge in *controverſall points* of Religion, (eſpecially in ſuch as are full of *knotty caſes* and difficulty) as thoſe *Orthodox* and *Godly Miniſters*, or *others* who have made it their *whole* (or at leaſt a *great part* of their) *buſineſſe* to fit themſelves for ſuch and the like ſervices of the Goſpell?

2. Whether all *Men*, and thoſe eſpecially who have not beene *educated* in ſuch a way, as might render them *able Judges* in the matters aforeſaid, ſhould not make it their *great* endeavour by *Prayer*, *Study* and *Conference*, or any other good meanes, *ſufficiently* to informe themſelves, and in the meane while to be full of *caution and very much tenderneſſe*, in requiring or impoſing any thing, that may poſſibly *entrench* upon any *Divine truth*, or harſhly *grinde* upon the *conſciences* of men?

3. Whether (in this caſe) any thing can be done more conducing to the *eſtabliſhment* of mens *minds*, in theſe *ſhaking Times*, than to adviſe with ſuch men and *Bookes* in the preſent *controverſies*, as in all likelyhood may make their way moſt *cleare* before them? And whether this Nation hath not cauſe to *bleſſe* God for putting it into the hearts of *the preſent Parliament*, ſo to do, in the matter of *maintenance* for *Miniſters* now ſo much oppoſed?

And thus much be ſpoken to *excite* all men to *heare*, *reade* and *conſider*, what can be ſaid on all ſides in the matters contained in this Diſcourſe, or any other of the like *weight* and *conſequence*.

CHAP.

CHAP. II.

Of the power of the Christian Magistrate in matters of Religion, particularly in the businesse of Tithes.

WHilst I begin to speake, mine *adversary* perceiving mine *intentions*, makes an *uncivill wonder*, and interrupts me thus,

What! are you of this opinion too? are you become a Tithemonger? I knew the time when you were of another minde. Sure you have lately gotten some fat Benifice, and now feele the sweet of it; Ah this Interest! whether it will carry men! how loth you are now to plead against, or let that goe in which your gaine lyes! See the difference of mens judgements when they have Interest in Tithes, and when they have none. Object.

This *Sarcasticall* and *injurious* censure, as easily admits an *answer*, as it justly deserves *reproofe*. *Answ.*

1. Because a man hath beene of such or such an *opinion* once, and perhaps on as *slight grounds* (as some of the *Confidents* of these times are) who take up any thing that seemes new, without the least tryall of it by *Scripture* or *Reason*: must he therefore continue in that his *folly* and *weakneſse*? Because he hath beene *mistaken* formerly, and unadvisedly *misled*, must he be willing to be *misled* still? when more *light* comes into his *understanding*, must he shut his *eyes* against that *light*? must he *blinde* himself lest he see the *truth*, which he saw not before? and least he discover that *error*, in which he hath layen too long already? Is any man to be blamed for changing his *opinion*, when the *ground* of that change is good?

2. What ever 'tis that a man hath *Interest* in, if that

Intereſt (as he conceives at leaſt) be a juſt *Intereſt*, ſhall he not have liberty to *plead* for it? muſt he be ſo *unfaithfull* to himſelfe, and thoſe that depend upon him, as not to *ſpeake* for and *maintaine* the right he hath (in his Eſtate and meanes of livelyhood) both from the Lawes of *God* and *Man*? And ſhall he have *ſcornefull reflexions* put upon him, for doing this ſo neceſſary a duty? Muſt he paſſe for a *covetous worldling*, a *ſelfe ſeeker*, a *lover of his profit*, and a *carnall Intereſt* more than of the *truth*, (with a thouſand ſuch indignities) becauſe he askes for his owne? would one thinke ſuch *language* and *uſage* as this ſhould come from thoſe that pretend ſo much for *Chriſt*?

Object. *You run away too quick with your ſuppoſition, to wit, that the Intereſt in Tithes is a good Intereſt, if that were clear'd once, the diſpute would end.*

Anſw. Bring forth your ſtrong *Arguments*, and let us ſee what is in them.

Object. *Tithes are Iewiſh, were annexed to the Leviticall Prieſthood which is now ceaſed, and therefore Tithes ſhould ceaſe too.*

Anſw. 1. The *Leviticall Prieſthood* is ceaſed indeed, becauſe it attain'd its end by the comming of *Chriſt*, which was the *Antitype*. But how doth it appeare that the *Tithes* (we ſpeake of) were *Typicall*? let thoſe that urge this *Argument* produce the *Antitype*, for every *Type* hath an *Antitype* proper to it.

2. As the worke of the *Levites* was twofold, partly to *teach the people*, and partly to *ſerve at the Altar*, ſo their *maintenance* conſiſted of two parts, to wit, that which was properly the tenth of the *Fruits* of the *Earth*, and *Cattell*, and all manner of increaſe, and that which was the portion out of the *Sacrifice*, as the *breſt* and *ſhoul-*

der

der of the *Heave-offerings*, the *Meate-offerings*, the *Shewbread*, &c. as appeares, *Num.* 15.20,21. *Levit.* 2. 3. & 7 5.7,33,34. This latter part of their *maintenance* was a *peculiar reward* distinct from the former, for that peculiar kinde of *Ceremoniall worke* they were employed in about the *Offerings*; Now though their worke at the Altar, as *Priests*, was purely *ceremoniall*, and but for a *time*, and so what came in that way was to end with it, yet their worke of *teaching the people* (for which their maine standing wages, the *tenths* were alotted them) was *morall*, and continues to this day, why not also the maintenance? and that in this very way of *Tithes*? It seemes to be strongly argued, even by the Apostle *Paul* in that remarkable place, *Heb.* 7.6. where are two *Arguments* to prove *Melchizedecks* Priesthood; 1. That he *blessed Abraham*, 2. That he *Tithed him*, for so the words run emphatically in the Greek, δεδεκάτωσε τὸν Ἀβραάμ, which in proper *English*, is, that he *Tithed Abraham*, and took them of him, not as a *gift* or *free-will offering*, but as his *due*; if then our *Saviour*, being a *Priest* after the order of *Melchizedeck*, must have power to *blesse* people, why not also to *Tithe* them? how otherwise can he fully answer his *Type*? Which power of *Tithing* or *receiving Tithes*, since our Saviour exerciseth not in person, doth it not follow by good consequence, that he hath delegated this power to the *Ministers* of the *Gospell*, who are authorized in his name to *preach* to, *pray* for, and *blesse* his people? Yea, and ought not the children of *Abraham*, who was the *father of the faithfull*, and in whose loynes they all paid Tithes to *Melchizedeck* in the *Type*, doe the like now to *Melchizedeck* in the *Antitype*? Besides, let it be proved where and when this Law of *God* concerning *Tithes*,

was *antiquated* and repealed. If they be accounted *Iewiſh* (though not *Ceremoniall* or *Typicall*) and therefore *rejected*, by that *Argument*, we muſt refuſe to *eate* and *drinke* and *weare cloaths*, becauſe the *Iews* did ſo; yea, we muſt refuſe to pray, to ſing, and to heare the word, for this alſo the *Iews* did; and that in no other capacity (for ought is yet proved to the contrary) than they payd and receiv'd *Tithes*, which they were oblig'd unto not *Ceremonially*, but *Morally*.

3. But thirdly, The maintenance by *Tithes* hath yet other good foundations upon which it ſtands, to wit, (as ſome affirme) the Law of *Nature*, of *Nations*, * and that long before the *Common-wealth* of the *Iewes* was erected; others perhaps, not ſo well ſatisfied in this *Argument*, have yet firmely proved the goodneſſe of the *title*, and the *antiquity* of the payment of *Tithes* by *common uſage*, *cuſtome* and *preſcription* beyond the memory of men, that can be named in any age ſince Chriſt, as hath been moſt abundantly cleared (by men learned in the Law) before the Committee for *Tithes* at *Weſtminſter*, the exact relation whereof is hoped, and much deſired, ſhould be made publick in print, to the ſatisfaction of the whole Nation; it may be yet added, that the *Kings* and *Princes* of this Nation in all former times, being convinc'd from Scriptures of a duty lying on them to maintaine the Miniſtry of their reſpective ages, thought no way ſo good to provide for them as after

* πάντα δὲ τὰ γενήμαλα καὶ τὰς προσόδους οἱ ἱερεῖς παραλαμβάνουλες, τὸ ἐπιβάλλον ἑκάσῳ δικαιῶς ἀπονέμυσι. *Diodor. Sicul.* l. 5. p. 320. *Teſtatur etiam Trentius Varro*, &c. *Majores ſolitos Decimam Herculi vovere.* Macrob. Saturn. lib. 3. cap. 12.

Pliny alſo ſpeaking of the Incenſe in *Arabia Felix* tells us that it was not lawfull either to Buy or Sell of it, till the Prieſts had firſt received their *Tithes* in the name of their God *Sabis*. *Ibi decimas Deo, quem vocant Sabin, Menſura, non pondere ſacerdotes capiunt. Nec ante mercari licet.* Plin. Natural. Hiſt. lib. 12. cap. 14.

after Gods owne example (who alwaies acts on the best reason) to settle *Tithes* upon them, and accordingly by their free *Donations* they did so, partly out of such *Lands* as themselves were legally *invested* in, (and partly from the rest of the Lands throughout this *Nation*) not onely by the particular gift of very many private *Donors*, but also by the publick and free consent of the people in all foregoing *Parliaments*.

Those Kings and Parliaments you speake of (except some few) were professed Papists, and so Popish and Superstitious in what they doe. Object.

What *Popery* could adhere to the *Civill Legall Acts* of *Popish Kings* or *Parliaments*? can *free Deeds of Gift, conveiances of Estates*, investing men with just *Tithes* in them be polluted with any *morall evill* from the very worst of men? doth the *corruption* of a mans judgement in matters of *Religion*, or the *vitiousnesse* of his *conversation* cleave to, or invalidate the *Parchment*, the *handwriting*, or the *Seale* of him that legally settles an Estate upon another man? if this be enough to prove *Tithes* unlawfull, why are not all the *Lordships*, *Manours*, and the rest of the Lands in *England* so too? They were all once in the hands of *Papists*, and given by *Popish Ancestors*. Why doe we make use of so many Churches, and dwell in so many houses that were built by *Papists*? Nay why doe we drinke the *wine* that comes out of *Popish Countries*, if this Argument hold water? *Answ.*

Though Tithes were by donation of Princes, and setled by Acts of Parliament, yet were they not ratified and confirmed by the Pope and his Canon Lawes? and the payment of them urged on mens Consciences upon paine of Damnation, and then no mervaile that the people paid them, being affrighted into that practice out of a blinde Zeale and dread. Object.

Answ. The Popes confirmation of the payment of *Tithes* (if any such thing ever were) was after the ſeverall Donations of them, and ſo no way *eſſentiall* or *neceſsary* to make the ſaid *Donations* a good title in Law. The *Popes* were alwayes buſie, and arrogated power where they had no juſt right, and therefore ſome, even of the *Popiſh Princes*, caſt off the *Popes Supremacy*, and yet never thought their owne *Legall Acts*, or the Acts of their *reſpective Parliaments* a jot leſſe authentique; as for the peoples payment of the ſaid *Tithes*, not onely *common uſage*, as it was ſaid before, but (which is much more) the *equity* of it from the *Canon* of the *word*, and not from any *Popiſh Canons* obliged them to it, and therefore it is a foule aſperſion upon Tithes, to ſay they are *antichriſtian*, as was alſo excellently well clear'd by ſeverall of the learned Lawyers, that pleaded before the Honourable Committee aforeſaid.

Object. *Tithes were not only given by Popiſh perſons, but to a Popiſh and ſuperſtitious end, to wit, that the Clergy, to whom they were given, might ſay ſo many Maſſes, &c. therefore unlawfull and ought to be removed.*

Object. The *right* of *Tithes* was at firſt conveyed, and ever ſince belongs, and hath beene allow'd to the *Clergy* or *Miniſters*, not *quatenus* either *Popiſh* or *Proteſtant*, but *quatenus*, *Clergymen* or *Miniſters*, without any neceſſary reſpect had to their differences in Religion; nor were they ſetled onely on the preſent *Miniſters* of any age, but on them and their Succeſſors alſo for ever. Can it be reaſonably imagined, that the *Donors* of *Tithes* did think or believe that all Succeſſors would be of the ſame minde? or was the *Donation* of the ſaid *Tithes*, or any *Act* of *Parliament* for the confirming of them, ever made with this or any other *Proviſo*, (viz.) that when the

the ſaid *Clergy-men*, *alias Miniſters*, or their Succeſſors, ſhould ceaſe to be *Popiſh*, or ſhould change their judgement in matters of *Religion*; then the payment of the ſaid *Tithes* to the ſaid *Miniſters*, or their *ſucceſſors* ſhould ceaſe, and the Lawes about them become voide, or that the ſaid *Tithes* ſhould be converted to any other ſenſe? let any of all this be proved by the Adverſaries of *Tithes*.

Whilſt you inſiſt ſo much upon humane authority for the juſtifying of Tithes, it ſeemes you take it for granted, that the Magiſtrate hath right to diſpoſe of them for the ends aforeſaid, to wit, the maintenance of Miniſters, but what hath the Civill Magiſtrate to doe with matters of Religion? Object.

It being a Maxime, *Cujus eſt eligere, ejuſdem eſt ejicere, & vice verſa*, i. e. He that hath power to *conſtitute* or *chooſe* a *Law*, hath power to *diſanull* the ſame, and he that can *diſannull* a Law, muſt needs be ſuppoſed to have had power to *make* it; why ſhould any goe about to tranſgreſſe this Rule? or upon what *reaſon, juſtice* or *equity*, can the power hold to *deſtroy* or *take away*, and not to *preſerve* and *maintaine*? *Anſw.*

Secondly, being come upon this *great power*, concerning the *power* of the *Magiſtrate* in matters of *Religion*, let us aſſay to ſpeak to it with as much perſpicuity as we can.

Firſt, it will be granted on all hands, that the *Jewiſh Magiſtrates* had to doe in matters of *Religion*, about which they made many *civill Sanctions* and *coercive Lawes*, thus did *Hezekiah* in matters of *Gods worſhip*, the *Miniſtery* and *Diſcipline*, 2 *Chron.* 29. 25, 27. He did the like for the *due payment* of *Tithes*, 2 *Chron.* 31. 4, 5. Thus did *Nehemiah* for the *maintenance* of the *Miniſters*, and

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ſanctification of the *Sabbath*, *Nehemiah* 13. 13, 19. for which he deſires the Lord, that he would not *forget* him, but that he would *remember* him *for all the good that he had done for his houſe, and the offices thereof*, v. 14. Thus *Jehoſophat* for *publick prayer* 2 *Cron*: 20. 3, 4. And *Mordecai* for *ſolemne dayes of thanksgiving*, *Eſther* 9. 29, 30, 31, 32. The like might be inſtanced in divers others.

2. Secondly, It will be likewiſe granted, that ſo farre as the *Obligation, reaſon* and *neceſsity* of the ſame *religious Acts* done by *former Magiſtrates*, remaines, ſo farre the ſaid *religious Acts* are to be ſtill performed by *Magiſtrates*. That there is as much *Obligation, reaſon* and *neceſsitie* that the *Chriſtian Magiſtrate* ſhould take care of the worſh p of *God*, and the *Diſcipline* thereof, & for the *Miniſtery* and its *maintenance*, and the *ſanctification* of the *Lords day*, and ſetting aſide other ſeaſons for *prayer* and *praiſe*, or whatſoever elſe is of like import, as ever there was, is evident, both from the *commands* of *God*, which are ſtill in force, and from the *evill* of our owne hearts, which have no leſs need of all poſſible helps than any of our *predeceſſors* in any foregoing age.

3. Thirdly, The *Commiſsion* of the *Chriſtian Magiſtrate*, as ſuch, is not only as *authentique*, but every whit as *large* as that of the *Iewiſh Magiſtrate*, yea, it is rather ſtrengthned by the *authority* of the *New Teſtament* added to the *Old*, as appeares without contradiction in the Scriptures of the *New Teſt.* 1 Pet. 2. 13, 14. *Submit your ſelves* (ſaith the Apoſtle) *to every ordinance of man for the Lords ſake, whether it be to the King as ſupreme, or unto Governors, as unto them that are ſent by him, for the puniſhment of evill doers, and for the praiſe of them that doe well, for ſo is the will of God*, Tit. 3. 1. *Put them*

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in minde to be ſubject to Principalities and Powers, to obey Magiſtrates, to be ready to every good worke. Rom. 13. 1, 2, 3, 4, 5. *Let every Soule be ſubject to the higher powers, for there is no power but of God: the powers that be, are ordained of God: Whoſoever therefore reſiſteth the power, reſiſteth the Ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation. For Rulers are not a terror to good workes, but to the evil, wilt thou then not be afraid of the power? Doe that which is good, and thou ſhalt have praiſe of the ſame, For he is the Miniſter of God to thee for good: but if thou doe that which is evil, be afraid, for he beareth not the Sword in vaine, for he is the Miniſter of God, a revenger, to execute wrath upon him that doth evill. Wherefore ye muſt needs be ſubject, not onely for wrath, but alſo for conſcience ſake. For, for this cauſe pay ye tribute alſo, for they are Gods Miniſters, attending continually upon this very thing.*

From theſe cleare and moſt pregnant *Scriptures*, ariſe theſe *concluſions*;

Firſt, That the *Magiſtracy* is an *Ordinance* of *Chriſt*, inſtituted in the *Goſpell* as well as in the *Law*, and therefore now more properly is the *Magiſtrate* called *Chriſtian* than *Civill*. 1.

Secondly, That the *great worke* and end of the ſaid *Magiſtracy* is to *puniſh* and *reward*. 2.

Thirdly, That it is the duty of the *people* to yeild obedience unto the ſaid *Magiſtracy* for *conſcience* ſake, and that not onely *paſſively*, but *actively*, the ground of which obedience, is the *Magiſtrates Vicegerency* and *Authority* in the name of God. 3.

Fourthly, That the *Magiſtrate* is judge of the actions of men, according unto which he is to uſe his *golden Scepter*, or his *Iron Mace*: to them that doe well, he is 4.

to be the *Miniſter of God for good*, But he muſt be a *terror to evill works*, and not *beare the Sword in vaine.*

5. Fifthly, That the *Rule*, by which he is to make tryall of mens *good* or *evill* workes, is the *Law of his God*, and alſo himſelfe is to be guided in all his *Adminiſtrations* and *Government.*

6. Sixthly, That the ſaid *Magiſtrate* may make *Lawes* and *Ordinances*, ſuch as in his beſt judgement are for the publick good of thoſe that he is a *Magiſtrate* unto, provided, that the ſaid *Lawes* and *humane Ordinances* be in ſubordination, and have a reference to the *Divine Law*, by which the *Magiſtrate* himſelfe is rul'd and govern'd.

7. Seventhly, That the ſaid *Lawes* ſo made, in purſuance of the *Lawes of God*, are not *diſtinct* from it, in the *ſcope* and *ſubſtance* of them, but are either *authoritative Declarations* of the *Lawes of God*, or *penall injunctions* for conformity to the ſame, and ſo properly are as ſo many *under-Lawes*, made to re-inforce thoſe *Originall Preſidentiall* and *ſupreame* Lawes, which God in his word hath commanded all men to give obedience to. If this power, to wit, of making *under-Lawes*, be not granted to the *Magiſtrate*, his *power* and *priviledge* is leſſe than that, which every particular *Corporation* or *brotherhood* in any *City*, *Colledge* or other *Society* doth enjoy, who by their reſpective *Statutes* and *Charters*, have power to make what *under-Lawes* or *Statutes* they thinke fit, for the good of their reſpective *Societies* and *Companies*. What are the *Scriptures* but the *great Charter* and *Statute booke* of God, wherein as the *priviledges*, ſo the *duties* of all men are contained? and what are the *Magiſtrates*, but the *great Corporation* of this world, veſted and

and truſted with the power of *government*, according to the ſaid *great Charter* and *Statute booke* of the Scriptures?

What needs this arme of fleſh, to wit, the Magiſtrates re-inforcement (as you call it) of Gods Lawes? cannot God put ſpirit and ſtrength enough into his owne Lawes, without the helpe of the Magiſtrate? Object.

The queſtion is not *what God can doe by his abſolute power*, but what he *doth*, or is *pleas'd* to doe in an *ordinary way of working*. God can preſerve this Nation (with *Scotland* and *Ireland* alſo) in *peace* without an *Army*, without *Garriſons* or *Forces*, either by *Sea* or *Land*: He can deſtroy all *forrain Navies* and other *powers* without our *preparations* to reſiſt them: But have we any warrant therefore to lay aſide the *meanes* of our *defence*? Did not the Devill himſelfe urge *Chriſt* thus, when he tempted him in the wilderneſſe, *Mat.*4.1,11. *Anſw.*

Secondly, Shall not *God* himſelf have liberty to chooſe his own way and method in governing the world? who art thou that ſo boldly diſputeſt with thy *Maker*? when he pleaſeth, himſelfe will be the immediate *Magiſtrate* of a people, and dictate *Lawes* to them, as he did to the *Common-wealth* of *Iſrael*: And when he pleaſeth, he appointeth his *Vicegerents* under him, to act according to ſuch and ſuch Commiſſions given them, and this as he doth by the *Miniſtery* in one hand, ſo by the *Magiſtracy* in another. 2.

Thirdly, Are not all *Inſtruments*, all *mediate* and *ſecond cauſes*, with all the *cauſality* and *inſtrumentality* of them from *God*? And doth not *God Act* all in them, and for his own ends? *Prov.*8.15,16. *By me Kings raigne and Princes decree juſtice, by me Princes rule and Nobles, even all the Iudges of the Earth*, Iſa 43.7. and 20. *I have* 3.

formed him, I have made him for my selfe and for my glory. May not this as well be applyed to *Magistrates* as any other? hath not every arme of flesh an assignement of his worke, as well as the derivation of his being, from him that created and upholds it?

Object. *If the Lawes made by the Magistrate be such as doe indeed refer to the Lawes of God, and are subordinate unto them, what need is there that such under-Lawes should be made at all, since by this argument no obedience ought to be given to the said under-Lawes, any farther than they agree with the Law of God, and the reason of them, of which every man is a judge as well as the Magistrate?*

Answ. Though every man ought to take notice of the *Laws of God*, and that in every part of them, wherein he is concern'd, & should yeild obedience to them: yet because every man is *naturally* a transgressor, & that *wilfully* against *knowledge* and *conscience*, and is also apt to *indulge* himselfe therein, yea, to *extenuate*, *excuse*, and sometimes be so far from *amending*, as to *justifie* himselfe: By which meanes, if every one were left to his libertie to live as he list, without controll, the world would soone become a *confused heap*, and the *Creator* of it not at all *owned* or *regarded*: therefore he hath instituted the great *Ordinonce* of *Magistracy* on purpose, to be as a bridle upon the people, to keepe them within bounds, yea, and a *reprover* and *corrector* also, as often as they *obstinately* transegresse.

Object. *Who shall be judge of transgressions against Gods Lawes, or the said under-Lawes of men, especially in case the Magistrate be partiall, or have a prejudice against the person offending, as it often happens.*

Answ. Sure, of all men, the *party offending* must not be *judge*. It must therefore be the *Magistrate* himselfe, either in person

perſon, or by his inqueſt, 2 *Chron.*19.6. *Take heed what you doe: for you judge not for man, but for the Lord, who is with you in the judgement.* Here the Magiſtrate *himſelfe* is made the judge, but it is *for the Lord*, and according to *his Lawes*, as will appeare evidently by the charge given to the judges there, ſo that in caſe the Magiſtrate ſhould be prejudiced againſt any perſon (a ſinne which himſelfe muſt anſwer for) yet the Law makes him not an offender without a *ſufficient proofe* of the fact or breach againſt it: Thus the *Jury* by appointment of the *Iudge*, compares the *Law* and the *priſoners fact* together, and accordingly brings in the verdict.

The Compariſon holds not, becauſe the offender againſt God is to be tryed by Gods own Law, *and not by any Law of mans making.* Object.

It hath been already ſaid, and cannot be denyed, that every Law, or rather under-Law of mans making, which is made in ſubordination to, and for the re-inforcement of the Lawes of God, are in effect one and the ſame thing, and the obedience required to both is upon the ſame ground and reaſon. All that is added by the Magiſtrate is, but his command to ſee the minde and will of God done, and to puniſh the neglect of it, he being the chiefeſt inſtrument which God hath entruſted in this world with the care of that worke, as hath been fully proved in the Scriptures before alleadged. *Anſw.*

What is that power which you attribute to the Magiſtrate, and pleade ſo much for? Quæſt.

It is threefold, and may be thus diſtinguiſhed, it is *civill, ſpirituall*, and *paternall*. *Anſw.*

1. His *civill power* (as ſuch) *properly* and *ſtrictly* taken, reacheth to the good of every man under his *juriſ-*

diction, considered as a meere man, or as a *subject* of such or such a *Body politique*, with which he is incorporated, or under which he lives. Here it is the *Magistrates duty* to *protect*, *defend* and *provide* for the *peace*, *security* and *common good* of every mans *person*, *estate*, and *priviledge*: and to doe his utmost to *prevent*, *remove*, or *punish* every *thing*, or *person*, that any way *impeads* or *hurts* it.

2. His *spirituall power* (as distinct from the former) is, as a *Christian Magistrate*, to deale effectually with *Malefactors*, by finding out the whole compasse of their sins and crimes, as far as possibly he can discover them: and then by *arguing*, *convincing*, and *reproving* them with all *wisdome*, and all *authority*, to bring them (as much as in him lyes) to a *through sight* and *sence* of their *evill*, both against *God* and against *men*: and by putting them to *publique shame*, to endeavour their repentance.

He is also in this worke, even as a *Magistrate*, to exercise bowells of *pity*, and *tender love* to the *spirituall good* of the said *offenders*, not onely in their *acknowledgements*, but in their *thorough reformations*, in and about which he is to *instruct*, *counsell* and *affectionately perswade* them. Thus *Ioshua* bespeakes *Achan*, Josh. 7. 19. *My Sonne give, I pray thee, glory to the Lord God of Israel, and make confession unto him: and tell me now what thou hast done, hide it not from me.*

Object. *A private man may and ought to doe as much as this, and the Magistrate, when he doth it, 'tis as a private Christian, not as a publick Magistrate.*

Answ. Nay, but if the *Text* be lookt into which was but now cited, it will appeare, that what *Ioshua* there did, was as a *Magistrate*. Besides, if this *spirituall worke* be not the

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duty of a *Christian Magistrate*, as such, then he cannot be guilty of any *evill* if he doth it not, when he is upon the seate of *justice*, or in the actuall exercise of his *Magistratick power*. But this no man will deliberately affirme: For can it be suppos'd that a *Christian Magistrate*, when he is in private, as a particular person, should be deeply touched with the sinfulnesse of his brother, so as to *admonish*, *reprove* and *sharply rebuke* him, as one that hath highly *dishonour'd God*, *reproach't the Gospell*, *transgrest the Lawes of the land*, and *endanger'd his owne soule*; I say can it be imagined that he is at any time, or ought to be thus affected towards his *offending brother* in private, and not much more when upon the *bench* of *judicature*, and hath the *Malafactor* at the *barre*? surely then most of all, is the *Christian Magistrates* oportunity to make excellent use of the *authority*, *dignity and power* which God hath put into his hand by a zealous declaring against the sins of the *Malefactor*, and by laying it open, and that fully, in its owne colours, shewing the wrong that is thereby done to *God*, the profession of the *Gospell*, and those *humane Lawes* which he is govern'd by: And also the hazard which he runs, whilest he not onely thus renders himselfe obnoxious to the *civill Magistrate*, but most of all to *God* himselfe, whose *deputy* he is, and who knowes ten thousand times more against every sinner, than the wisest and most faithfull Magistrate knowes how to discover. And herein the publick Magistrate hath a great advantage above the publick Minister, whil'st the one speakes from the *Pulpit*, though to all in *generall*, yet to no man in *particular*, but the *Magistrate* speakes personally with one or more, from his seate of *justice*, which often carryes a greater dread, and hath more weight upon the spirit of the *Malefactor*

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in *open Court*, than the words of the moſt eloquent and zealous *Preacher* in a *Congregation*. Hence it is, that our Juſtices in their jurisdictions, and our Judges at the Aſſizes, make it the maine part of their buſineſſe; to lay open the ſins and crimes of *Malefactors*.

3. There is a power of the *Chriſtian Magiſtrate* which I call *paternall*, or a *fatherly authority*, according to that place in *Iſaiah* 49. 23. *Kings ſhall be thy nurſing Fathers*. Now this power, though it is, or ſhould be alwaies found in ſome reſpects in conjunction with the two former, yet it differs from them in regard of its *object matter*, for as the *firſt part* of the *Magiſtrates* power (which I call *civill*) is properly converſant about things *naturall*, that refer to men as men, and the *ſecond part* of his power, which I call *ſpirituall*, is properly converſant about things morall, as the good or evill deeds of men, ſo the *third part* of his power, which in a diſtinct ſence, I call *paternall*, is not onely converſant about things *naturall* and *morall*, but alſo about things *eccleſiaſticall*; For though the *Chriſtian publick Magiſtrates* (as ſuch) is not *formally* veſted with *eccleſiaſtick power*, yet he hath to doe with matters *eccleſiaſticall*, which have a reference to *Religion*, and the government of *Churches*; though in *fundamentalls* he can do nothing, yet in *circumſtantialls* he can do much.

3. Firſt, Then it is the duty of the *Chriſtian Magiſtrate*, as ſuch, to ſet up and eſtabliſh the *true Religion*, and the publick profeſſion of it. This will not be denyed by any that obſerve Scripture, *Deut*. 17. 18, 19. The King is there charged (even when ſitting on his throne) *to keepe all the words of the Statutes of his God, and do them*, and this is there charged upon him as a *Magiſtrate*, as is evident in the Text. Now how ſhall he be able to keep

all the *words* and *Statutes* of his *God*, and doe them, if he governe not thoſe over whom he is a King religiouſly, and according to the Statutes of his God on that behalfe? The like charge we finde given to *Joſhuah*, 1. 7, 8. and to *Solomon*, 1 *Kings* 2. 3. For this very end was the booke of God delivered into the hands of the *King*, at his *Coronation*, 2 *Chron.* 23. 11. to intimate, what his duty and care ſhould now be, even to keepe, and cauſe to be kept, the *Lawes* of his God, contained in that booke.

2. It is the duty of the *Magiſtrate* to take care, even by *politicall Decrees* and *coercive Lawes*, to inflict puniſhments upon thoſe that tranſgreſſe the ſaid *Lawes of God*, as well ſuch of them as reſpect *Religion*, the *Houſe*, *Temple*, and *worſhip* of God, in the aforeſaid publick profeſſion of it, as in any other of thoſe Lawes, which concerne *humane righteouſneſſe*; Thus *Artaxerxes* inflicted civill puniſhments upon tranſgreſſors of both kindes, *Ezra* 7. 23, 26. which act of his is acknowledged by the Lords owne people as a great bleſſing, *ver.*27. *Darius* alſo, though a Heathen, as the former was, did the like, *Ezra* 6. 8, 9, 10, 11. And that other *Darius* the *Mede* in *Dan.*6.23. made a Decree for the worſhipping of *Daniels God* throughout his dominions, and *Nebuchadnezzar* makes a penall Law, againſt thoſe that ſhould ſpeake any thing amiſſe againſt the God of *Shadrach*, *Meſhach* and *Abednego*, Dan. 3.28,29.

3. It is the duty of the *Magiſtrate*, to ſee that the *Churches* of *Chriſt* walke according to that Rule and Order of the *Goſpell* in every thing, as is preſcribed and enjoyned, and may appoint, even by a *civill Sanction*, the exact and due performance thereof accordingly; Thus *Hezekiah*, *Jehoſhaphat*, and the reſt of the good

Kings of *Israel* did, 2 *Chron.* 29. 30, 31. and chap. 19. 8, 9. The Christian Magistrate hath the same authority, as those had; which we doubt not will sufficiently appeare before this Discourse be ended.

4. It belongs to the Magistrate to appoint *dayes, houres*, and *places* of publick worship, as also *solemne Fasts* and *Feasts* as occasion serves: *Iehoshaphat* appoints a fast, 2 *Chron.* 20. 3. and the King of *Nineve*, *Ionah* 3. 6, 7. and *Ahashueresh* a *Feast* and a *good day* to the delivered *Iewes*, *Esther* 8. 15, 16, 17.

5. He may raise collections, for the *use* and *necessities* of the Churches, thus *Ioash* sends forth his *royall Edict* for a *collection* in *Iudah* and *Ierusalem*, to *repaire* the Lords house, 2 *Chron.* 24. 4, 6. and because every one is to *honour* God with his *substance*, the Magistrate in some cases (where no provision is or can be otherwise made) may provide *extraordinary publick treasuries* for the furthering of the *service* of the *Gospell*, either by sending forth *Labourers* into the harvest, where any want is, or by *founding or maintaining Schooles* of *Learning* to educate and traine up *usefull* instruments. This *religious* care was happily expressed in the *Act* for the *new Corporation* at *London*, erected by the late Parliament for the *propagation* of the Gospell in *new England*.

6. The Christian Magistrate, when need requires, may call *Synods* and *Assemblies*, to advise about matters of *Religion*, and to give their assistance by *counsell*, in order to the better setling and clearing of the *truth*, and the vanquishing of *Error*, *Heresie*, and *Schisme*, thus *Iehoshaphat* appoints the *Levites* and *Priests* of *Israel* to compose controversies in *Ierusalem*, 2 *Chron.* 19. 8.

7. It lyes upon the Magistrate to take care, that the

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due honour & *Encouragement*, (whether by *maintenance* or otherwayes) wch God hath *commanded* to be given to those that *labour* in the word and *Doctrine*, * be performed by such as are *obliged* thereunto, this being one of *all those words* & *Statutes*, which his God hath commanded him, as a *Magistrate*, to *keep*, in the place before cited, *Deut.* 17. 18, 19. Thus *Hezekiah* by his royall command to bring in *Tithes* of *Corne*, *Wine*, *Oyle*, and *Honey* with all other *increase*, appoints the people, thereby to encourage the *Priests* and *Levites* in the Law of the Lord, the Tithes of holy things, and of Sheep and Oxen (as is there expreſt) being the *portion* of the ſaid *Priests* and *Levites*, 2 *Chron.* 31. 3, 4. 5, 6.

* The Heathen Nations according to what the *Apoſtle* himſelfe ſpeaks, gave all things double unto their *Prieſts*, whether rewards or honour. Τοῖς δ' ἱερεῦσι μόνοις δίδοσθαι διπλάσιον. *Diodorus Siculus*, lib. 5. pag. 320.

8. What ever Religion is *inconſiſtent* with, or *repugnant* to, the generall *Scope* and *Tenor* of the holy Scriptures, the Magiſtrate ought *effectually* to *forbid*, *prevent* and *reſiſt*, as *Paganiſme*, *Mahumetaniſme*, *Judaiſme*, *Popery*, & alſo ſuch *particular opinions* as ſtrike at the *heart* of *Religion*. And though he ought not to inflict *puniſhment* upon any for holding ſuch or ſuch *Opinions*, till by all ſound *Arguments* and perſwaſive *meanes*, he hath firſt ſufficiently endeavored to *convince* and *reforme* him, yet, if notwithſtanding, he remaine *obſtinate*, and ſhall goe about either by *Writing*, *Diſcourſe*, or otherwiſe to vent, or *propagate* his ſaid *Opinions*; he then muſt make uſe of his *power* to *reſtraine* and *hinder* him, and that even by corporall and capitall *puniſhments*, (if nothing elſe will doe it) rather then the *fundamentalls* of *Truth* and *Holineſſe*, and the *peace* of the *Churches* ſhould be endanger'd.

Obj &. *You ſpeake of the Chriſtian Magiſtrate, but your proofes are from Scriptures and Inſtances onely among the Jewiſh and Heathen Magiſtrates, but what doth that concerne*

Christian Magistrate, as such, doe you put no difference betweene them?

Answ. Magistracy consider'd properly in it self, is of *equall latitude*, as to the *formall nature* of it, whether in the person of a *Heathen*, a *Jew* or a *Christian*.

As to the *Heathen Magistrate*, the positive Lawes of God do, *de jure*, *equally* binde him, and his people, with any of the rest of the Sons of *Adam*; as his *naturall* conscience is bound by the *Law of nature*, so he should have a *Religious* conscience, in all things *regulated* by the aforesaid *positive Lawes* of God; It is his *unhappinesse* that he knowes no more, but his *duty* alwayes to act as *farre* as he doth know. Nor is it inconsistent with a *Heathen Magistrate*'s naturall understanding, *quatenus Heathenish*, to take in the *light* of the knowledge of the *true* God, & the matters of his *worship*, in the simple apprehension and notion of them, and accordingly to make *politicall Decrees*, or Lawes about them, the instances formerly given in *Ahasuerus*, *Artaxerxes*, *Darius*, *Nebuchadnezzar* and divers others which might be named, sufficiently prove this.

For the *ordinary Jewish Magistrate*, I know nothing either in his *person*, or in his *office*, which was *proper* to him as a *Jew*, in the *exercise* of his *Magistracy*, which is not *common* to *all* other *Magistrates* in the World. Were any of his acts of Magistracy *typicall*? Let those that say so, produce the *Antitypes*. If any *difference* be, it may seeme to lie in the *Christian Magistracy*, but even that also, *Essentially* and *Formally* agrees with the former, though the *object matter* of it may have a *greater* latitude, and in some things *differ* from what the *Heathen* and the *Jewish* Magistracy was conversant about.

Object. *Are not many of the Magistrates of these times very ignorant of their duty, very profane and dissolute, yea, the very enemies of Iesus Christ? How then can they be called* Christian?

The

The denomination of the *Christian* Magistrate, *quatenus* such, is not from the *internall* qualifications of his person, but from the *institution* of his *office*, and the *Authority* of his *Commission*, and the *nature* of his *worke*, which are all from *Christ*. He acts, whilst *in officio*, in the *name* of Christ, and according to his *Lawes*. Magistracie it selfe is a *spirituall* and *sacred* thing, though the *person* in which 'tis vested, be never so *profane*; And God makes *excellent* use of it, though by unworthy instruments. The *Ministery* also is found among persons that prove *Reprobates*, yet (as the Apostle tells us) some are saved notwithstanding, by the *Doctrine* and *labours* of such as those. *Answ.* 1.

2. Some Magistrates are truly *Christian*, and that in all respects, why therefore may not the *whole Magistracy* in a *Christian* Common wealth, beare its name from the *better* part? even as a man hath his *name* from the more *noble* part, his *Soule*. But to proceed, for the better avoiding *confusion*, and the more clearely to understand, what the *office* and *worke* of the *Magistrate* is, let us *place* things *right* by thus distinguishing;

1. There is the *Supreame* Magistrate or *highest* authority of all, which we call the *Nomothetique* or *Legislative* power, who have their being immediately from the *people*, and to whom it belongs *properly* to *make* Lawes, but not to *execute* them; this power, as such can be *accountable* to none on earth, though they ought to be *faithfull* to those they *represent*, yet they cannot be question'd by any *above* them, there being no *appeale*, but to a *higher* power, and how can that be, where this is *Supreame*? If it be said that the *people* may call their Parliaments to *accompt*, either they doe it *dividedly*, or in one *entire* body. The *former* none will grant, the *latter* is

 impossible,

impossible, unlesse *two* things could be done, first a *Tribunal* set up where matters should be *heard* and *judg'd* by the *whole Nation* at once, or by the *Major part*; And secondly, unlesse *assurance* can be *also* given, that those who meet are undoubtedly the *major part* of the *whole*, and *unanimously* agree together. Indeed, one Parliament being of *equall* authority with another, may *abrogate* a Law made, but they cannot *arraigne* the power that made it.

2. There is the Magistrate in *office*, or the *executive* Power, whose being is by *constitution* of the *Supreame* power aforesaid, his *proper* worke is to put the said Lawes in *force*, and see them *executed*, *obeyed*, and *submitted* to, and of this he is to give *accompt* to the *Supream* power.

Object. *Kings were chosen immediately by the people, as well as Parliaments, why then should they be accountable, more than Parliaments themselves?*

Answ. No King ever thought his title so *good* by the peoples choyce, as to sit *safe* by it in his *Throne*, till the *Parliament* had *accepted* of, and *establisht* him in that his *Royall Dignity*, this the Chronicles of *England* speak enongh unto.

The people never chose a *King* to be the *Legislative power*, they chose him onely into the *highest* place of office, as a *Minister* of *State*, in his *executive* Authority: And accordingly he was to rule by such *Lawes* as the *people* (in and by their *Representatives*) their *Parliaments* should choose. Which also the King at his Coronation *obliged* himselfe to by *oath*. Now this is an undeniable *Maxime*, From *whomsoever* any one *receives* a Rule to walke by, to *them* he must give *accompt* how he hath *kept* that rule; But *Kings* receive their *Rule* by which

which they governe, from *Parliaments*, therefore to *them*, as executive Magistrates they must give *accompt*.

3. The *Third* sort of Magistrates are *Elders* in a Church, who *properly* are called *Ecclesiasticall*. Their power is immediately from *Christ*, by the *Congregation*, and are to governe and order all things, which are *intrinsecall* to the nature of the Church, in *Christs* name and according to the Lawes which *Christ* himselfe hath *constituted* on that behalfe; As for these Church-Magistrates in case of *male-administration*, they are to be *accomptable* both within the Church, and also (if need be) to the *publique Magistrate* without; so then the Church-Magistrate hath a power *spirituall* and *Ecclesiasticall*, but not *civill*, for he cannot *make Lawes* or *inflict Punishments* upon *body* or *goods*. The State Magistrate hath a power *civill and spirituall*, but not *Ecclesiasticall*, for he hath nothing to doe with the *Keyes* or with *censures* in the Church. As for the *paternall* or fatherly power of *Magistracy*, it may very well consist (as hath been said) with *either* of the former in certaine *respective* acts of *care* and *love*, but 'tis most *proper* to the *State* Magistrate, who as a *nursing Father*, is to put forth his power, in *making* and *executing* such good *Lawes*, as are for the *benefit, advantage*, and encouragement of the Churches.

For the clearing of these *distinct* powers, suppose a *member* of a Church be an *offender*, and that of an *high* nature, either a *Murderer* or a *Traytor*, First, the *Church Magistrate* is to deale with him by *Censures*, and such other wayes, as are *proper* to the *Church*, to helpe bring him to *repentance*; Secondly, whether he *repent* or not, when this *Church-Magistrate* hath done his *office*, he comes in-

to

to the hands of the *State-Magiſtrate*, who ſees the *Law executed* (if any ſuch Law be) that reacheth to his *Crime*: If not, he at laſt is delivered up to the *ſupreame power*, to be diſpoſed of according as they ſhall finde *warrant* in the Lawes of God, agreeable unto *which*, they may make ſuch *further additionall penall Lawes*, as ſhall be found *neceſſary*, for the *further re-inforcement* of the ſaid Lawes of God. And as a *particular* Member, ſo poſſibly an *whole Church*, may become thus *guilty*, and ſo *puniſhable* by the State-magiſtrate.

If a *Church magiſtrate* offend againſt the *State*, he is *accomptable* as a *common* ſubject; if a *State-magiſtrate* offend againſt the *Church*, in matters properly concerning the *Church*, he is *accomptable* to the ſaid *Church* of which he is a Member, but if a *Member* of no *Church*, then in *thoſe* things alſo, he is *accomptable* to the State-Magiſtrate.

Quæſt. *If it be asked, within what bounds the power of the Magiſtrate is confin'd? or how far it reacheth?*

Anſw. Negatively, he hath no power, as an *abſolute* Soveraigne, to make any Lawes *contrary* to, or (which in the *matter* and *tendencie* thereof are) *differing* from the Lawes of God. Such Lawes are, *ipſo facto*, *null*, they ought not to be *impos'd* upon, nor can they any way *binde* Conſciences. No *created* will is to be a *rule* here, this would be a *tyrannie* in the higheſt, yea a very *uſurping* of the *Throne* of God. For 'tis he onely that doth and can *rule* the *conſcience*; He onely *ſits* there, both as a *Witneſſe* and a *Judge*: He alone can take cognizance of its *Obedience* or *Diſobedience*, and alone can *reward* and *puniſh* it: who is able to bring *conſolation*, or *terrors* to the *wounded* or *guilty* conſcience, if he doth not?

Affirma-

Affirmatively, The Magistrate may make *under-Lawes* both *Declarative* and *Penall*, to the *utmost extent* of the Law of Nature, and *such positive* Lawes of God, as any way concerne the *outward man*, or such *externall acts* of it as are *within* his power, either as a *Man*, or as a *Christian*, *exempli gratia*,

By the *Light* *a)* of Nature, every man is *convinc'd* that there is a God, and hath also a *Law* written in his *heart*, telling him, that this God is to be *worshipped*: *(b)* By consequence not to be *dishonoured*, not to be *blasphemed*. The Magistrate therefore may make a *Law* against *Atheisme*, another *Law* against *Blasphemy*, a third *Law* against *Profanenesse* and open Rebellion against God, and many such like, which in these and other matters the *light* of *Nature* instructs him in; And in case of *non performance* of these Lawes, he may *inflict* punishment; This the Heathen did in all ages, witnesse the writings of *Plato*, *Pithagoras*, *Epictetus*, *Cicero* and many others.

(a) ὅ τε γὰρ θεὸς δοκεῖ τὸ αἴτιον πᾶσιν εἶναι, καὶ ἀρκή τις. Aristot. Metaphys. lib. 1. cap 2. *Pleriq; quod maxime verisimile est, & quo omnes duce natura vehimur, Deos esse dixerunt.* Tull. de natura Deorum. lib. 1. *(b)* ὁρᾷς οὖν, ὡς οὐκ ἀσφαλές σοι ἐστὶν ἐλθεῖν πρὸς τὸν θεὸν εὐξομένω ἵνα μὴ δ' ἂν οὕτω τύχη. βλασφημοῦντος σου ἀκούων οὐδὲν ἀποδέξηται τῆς θυσίας ταύτης. *Plato lib.* 13. *de Scientia.* Ἀθανάτους μὲν πρῶτα θεοὺς, νόμῳ ὡς διάκειται, Τίμα. καὶ σέβου ὅρκον. *Pythagor. Aur. car.* Thus *Epictetus* also mindes every man of keeping within that Station and place of obedience wherein God hath put him. ὡς ἀπὸ τοῦ θεοῦ τεταγμένος εἰς ταύτην τὴν τάξιν. *Epictet. Enchirid. cap.* 29.

The *positive* Lawes of God are many, to wit, such as concerne the *manner*, the *time* and *place* of his *Divine Worship*; such as concerne the *Officers* and *Instruments* which he makes use of therein, whether *Ministers* or others; such as concerne his *countenance*, *encouragement* and *assistance* given to those that *obey* God, either in the premises, or any other duties *required* of him; And

ſuch likewiſe as concern'd his *ſeverity* and *juſtice* upon *offenders*, that become guilty of the *breach* of any of the ſaid *poſitive* Lawes of God. He being (as hath beene more than once ſaid) the *Miniſter* of God for *good*, to them that doe well, but a *terror* to evill workes.

Object. *By the ſame reaſon that a Magiſtrate may make Lawes, in any of the particular caſes before mentioned, may he not make a Law alſo, that I ſhall believe, repent and love God? for theſe things alſo are commanded of him, and that principally.*

Anſw. Theſe (and the like duties) of *Faith* and *Repentance*, and the *love* of God, are altogether *without* the power of any man to doe, without a *ſuperadded grace*, therefore here the *Magiſtrate* can doe no more than another man, to wit, as a *Chriſtian* onely to *pray* for, *exhort* and *inſtruct* his brother, but in the duties before named, which are in every mans power to doe, to wit, to *obſerve* the *Lords day* by ceaſing from labour, to give *perſonall attendance* upon *publique Ordinances*, eſpecially when ſuch as *himſelfe* profeſſeth he is *bound* to attend on) and to allow *maintenance* for the ſame: Theſe things and ſuch like, as a Magiſtrate, he may *command*, *require* and *compell*, and where he ſees cauſe, *puniſh* the *wilfull* and *unreaſonable* neglect thereof, elſe what is the *Chriſtian* Magiſtrate better than the *Heathen* Magiſtrate? or what priviledge hath a *Chriſtian* people by their Magiſtrates, as ſuch, more than the *brutiſh* Nations that never *knew* God?

For the further clearing of the Magiſtrates power, and to what it *reacheth*, and to what *not*, let it be thus evidenced; Suppoſe a man *profeſſeth* it to be his duty to give diligent *attendance* upon a *publique Miniſtery* in the due ſeaſons of it. Secondly, and that he alſo ſhould

attend

attend with an *inward reverence*, and *holy care* and *Zeale*, so to heare the word as he *ought*, to wit, with a *sincere* desire and endeavour to *know* and *doe* all that God requires. The first of these religious acts is *outward* and *visible*, the second is *inward* and *invisible*. The Magistrate may make a Law that shall *reach* the *first*, because he hath power to *discover* and *evince* the crime. But he cannot make a Law that will *reach* the *second*: for how can he come to *know* or *prove*, by any outward Testimony, what the *internall* act of the *conscience* is, so as to *adjudge* it either to reward or punishment? Though he may *force* the body to give *attendance* at the publique ordinances, and in case of *non obedience* (where no just hinderance is) he *can* and *ought* to punish that, yet he cannot *force* or *compell* the *conscience* to its *internall* duty: Gods Law indeed *reacheth* to the transgression of the *Conscience*, to which it is *obliged*, and by which it shall be *judged*, but not any *Law* of *Mans* making, any farther than it *re-inforceth* the *presidentiall* and *Originall* Lawes of God. As where there is *no Law*, there is *no transgression*, so where there is *no transgression*, there is *no Law*, that is, where no transgression can be *visible* to an humane *eye* (though *visible* enough to the eye of God) or can be *discoverable* to any man, there no *humane* Law takes hold on him. This is the case here, and therefore the *offender* in this *kinde*, must be wholly left to *God* to *deale* with.

Admit that the Magistrate may make an under-Law, for re inforcement of the Law of God, yet where is there any positive command, or Law of God in the New Testament, that Ministers shall have Tithes for their maintenance? in subordination unto which, the Magistrate may make an under-Law, or penall Statute for the payment of Tithes? Object.

Answ. 1. Let it be *proved* (as was said before) by the *adversaries* of *Tithes*, that the *Law* of *Tithes* doth not *still* remaine, for any thing that can be alleadged out of the *New* Testament to the *contrary*. Nay, let them give good reason why those many expressions, which we find in the *Gospell* in *allusion* to, and *favour* of the Law of *Tithes*, should not amount, as wel to the concluding the *payment* of them to be a *morall* duty, as the *sanctification* of the *seventh* day, which seemes not to have *stronger* grounds to *establish* the *Morality* thereof; If the reader will be *ingeniously* impartiall, let him *weigh* well their pregnant Texts, in *Luke* 10.7. 1 *Cor.*9.7,9,10,11,13,14 *Gal.*6.6. 2 *Tim.*5.17,18.

2. If there be any *difference* betweene those that served at the *Altar*, and the *Ministers* of the *Gospell*, ought not the *latter* to excell the *former*, not onely in the *fulnesse*, but also in the *certainty*, *conveniency* and *honourableneße* of their maintenance, as well as in the *excellency* of their worke?

3. That such a maintenance is *commanded* and *provided* for in the *New* Testament, is deny'd by none, but *such* as deny any *Ministery* at all; If therefore the *Magistrate*, after Gods *owne example*, allot the *Tithes* of all increase, as that, which he conceives to be such an *honourable* and *convenient* maintenance as is intended, why should it not *passe* so, and stand good against all *cavils* whatsoever? especially since the Apostles *owne* language intimateth *such* a thing, where he saith, *Let him that is taught, make him that teacheth him partaker of all his goods.*

Object. *Though the New Testament requires a maintenance, yet 'tis not expressed what or how much, but is left free to the giver to give it as he sees cause, what he will, when he will, and to whom he will.*

The

The Magiſtrate leaves it *free* to every man to *chooſe* his Miniſter, to *live* und r whom he liketh *beſt*, and to give as *much*, and as *often* as he pleaſeth: All that he doth by way of *power*, is but to aſcertaine what the *Miniſter* ſhall have *ad minimum*, to wit, never *leſſe* than a *tenth*, which is the *loweſt* degree of that *plentifull* proviſion, which a *good* Magiſtrate can *reaſonably* conceive to be *intended* in the Goſpel. *Anſw.*

Thoſe that preach the Goſpel aright ſhould expect their maintenance as the fruit of their labours, and not bargaine before hand for Corne, and Wine, and Oyle. Object.

If the meaning of this *aſſertion* be, that none may be *required* to allow maintenance to the *Miniſtery*, but thoſe that are *throughly wrought* upon by the *Word* preached, and thereby *ſtirred* up to this their duty by an *inward* principle, what doth this differ from the moſt *dangerous* opinion of thoſe who affirme, that no man is *obliged* to the *duties* commanded and contained in the Goſpell, but he that is *effectually* converted by it. By which it would follow, that a *ſwearer*, an *Adulterer*, a *Murderer*, or any other grievous offender (being not a *Convert*) is no way *guilty* of evill in what he doth, becauſe by the opinion aforeſaid, he is no way *obliged* to any *duty* commanded in the Goſpell, it being an undoubted Maxime, that where there is no *Law*, (or which is all one in effect, no *obligation*) there can be no *tranſgreſſion*. Yet notwithſtanding theſe and the like *wild* opinions, the Magiſtrate in all ages hath thought himſelfe ſo *farre concern'd* herein, that he hath *made Lawes* againſt *ſwearing*, *Adultery*, *Murder*, and many the like, and why may he not, by as *good* reaſon, doe the ſame in this *matter* of *Tithes*, for the preventing of that high ſinne of *Sacriledge*, which too many now ſeeme to make no *Scruple* of? *Anſw.*

Object. *If it be Sacriledge to deny Tithes, or to remove them by a Law as will neceſſarily follow by what you have urged hitherto, why was it not ſo accounted when the Tithes were taken from the Biſhops and Deanes and Chapters? (At leaſt) by your owne rule, they had a legall right in them; How comes it to be juſt to deprive them, and yet now to be reputed ſo great a crime, to take them from the Miniſters?*

Anſw. 1. The whole *Hierarchy* with *Deans* & *Chapters* (the Dependants of it) which was lately *aboliſhed* by the *ſupreame Authority* of this *Nation*, was a meer *humane* Inſtitution, (at leaſt in the judgement of the State) and in the Management thereof, *burdenſome* and *dangerous* to the good people of the Land, and therefore *lawfully* might be *aboliſhed*, with the *maintenance* thereof, with which it was upheld, there being no *footing* in the *Scripture* for the ſaid maintenance, or that *kinde* of *Epiſcopacy* which ſtood by it.

2. The Tithes both of *Incumbents* & *Impropriators*, which did belong to the ſaid *Hierarchy* and *Deanes* and Chapters, are not yet *alienated* from the *Miniſtery*, nor we hope never will, being carefully *reſerved* from ſale: As for the *reſt* of the *Eſtates* belonging to the ſaid *Hierarchy*, and its dependants, they were *forfeited* and *loſt* by perſonall *Delinquencies*, exeept in a *very few*, who, remaining *faithfull* to the State, were *provided* for during life, and had or ſhould have had a *Compenſation* made to them.

There remaines yet a few more objections, which though partly *anſwered* in what is gone before, yet here ſhall be ſpoken to more *fully* and particularly.

Goſpell

Goſpell Miniſters ſhould have Goſpell maintenance, which is not by compulſion but voluntary. Object.

If things be well *weighed*, what was the very Miniſtery of *Aron*, the *Leviticall* Prieſthood, and the whole compaſſe of the *Ceremoniall* Law in the true *nature*, *tendancy* and *ſcope* of it, but a *Goſpell* adminiſtration? were not all the ſacrifices, whether *expiatory*, *propitiatory*, or *euchariſticall*, lively repreſentations of *Jeſus Chriſt*? partly as he was offered up a *Sacrifice* for ſinne, and partly as *received*, *fed* upon and *applyed* by all true believers. The golden *Altar* of perfume and *Mercy-Seate*, with the *Cherubims* of gold ſpread over it, what elſe did they ſignifie but the *Interceſſion* of our *Saviour* now in *Heaven*, and the *throne* of *grace* upon which he ſits? Let any thing be named that was *purely Typicall* or *ceremoniall*, and ſee whether we cannot finde its *Antitype* in *Chriſt*, ſo that all was *Goſpell* then as well as now, the *Miniſtery* and their *worke* in a ſort was *evangelicall*, why ſhould not the maintenance of *Tithes*, which was *then* given for *that* worke, be alſo accounted *Evangelicall*? becauſe the *Sun* of grace, which then appeared but in a *Cloud*, hath ſince *ſhined* out with *brighter* beames; Are we thereby become ſo *blind* that we cannot ſee ſo much *reaſon* for the ſame kinde of maintenance for the Miniſtery of the Goſpell *now* as they did *then*? *Anſw.* 1.

Secondly, Let good ſecurity be given of *three* things touching a *voluntary* maintenance, and we will ceaſe to *plead* for Tithes. 2.

1. That when Tithes are *removed*, there will be a *voluntary readineſſe* in the *generality* of this Nation, to *maintaine* a true *Goſpell* Miniſtery.

2. That it ſhall be *ſuch* a voluntarineſſe as the *Goſpell intends*, i. e. an *holy*, *ſincere*, *affectionate* and *cheerefull* volun-

voluntarineſſe, ſuch as is not wrought in the hearts of any, by the *flattery* and *unfaithfulneſſe* of a corrupt Miniſtery.

3. That this truly *noble* voluntary ſpirit ſhall be *perpetuated* to all after-ages, ſo as a true *Goſpell Miniſtery* may never be put to *penury*, or any way *want* its due encouragements.

Object. *Then you will not quit Tithes and truſt God? but you will have ſecurity firſt, and then you will truſt.*

Anſw. Is truſting in God *inconſiſtent* with the enjoyment of Tithes? and may not one uſe *lawfull* meanes to ſecure an outward *ſubſiſtence*, without being guilty of *diſtruſt* in God? The objection implyes *both* theſe, but how *reaſonably* let any man judge.

Object. *Should not all men, eſpecially Miniſters, (who ſhould be patterns to their people) live by faith and depend on God onely as all-ſufficient, though they want the viſibility of ſecond cauſes?*

Anſw. Yes, when God *calls* them to it. But this *hinders* not their *uſe* of *ſecond* cauſes, when afforded, nor *warrants* them wilfully to *refuſe* the benefit and comfort of them, on *pretence* of living upon God. This will be to *tempt* God, not to *truſt* him.

Object. *How often have we been told in Pulpits, that the life of Faith is above Reaſon, and yet what carnall reaſonings are here uſed on the behalfe of Tithes, by them that pretend to live by Faith?*

Anſw. 1. How *injuriouſly* is that called *carnall* reaſoning, which is founded upon ſo *good* authority, as hath been proved at large, from *Scripture* and otherwiſe; he that hath but *halfe* an eye may ſee.

2. But ſecondly, Though Faith often lives *above* Reaſon, yet never *againſt* Reaſon.

All

All things being considered which God had said concerning Isaac, *was it not against reason that* Abraham *should kill him, being his onely Son? and yet when was his faith more glorious than at that time?*

Though it was against *Abrahams particular, naturall* and *humane* reason, yet it was not against that *generall, universall* and *Religious* reason, upon which all *obedience* to God is *founded*, to wit, his *absolute* soveraignty and authority; this *Abraham* saw *good* reason to *yeeld* to, and he saw as *good* reason also, (notwithstanding his sonne had dyed) to *believe* the promise, 1. Because he that had promised was *faithfull*. 2. *Omnipotent* and able to accomplish what he had *said*, though *Abraham knew* not how. To *inferre* therefore from hence, that because *Abraham* in this *extraordinary* case, being *called* of *God*, *believed* not onely *above* reason, but also *against* reason, that therefore the *Ministers* of the Gospell *without* any such *call*, should believe *against* reason, how *absurd* is it? Suppose a faithfull *Minister* have *nothing* of his *owne* to live upon, nor *any* thing provided by *other* hands; and suppose also a *large* and *numerous* family *depend* altogether on *him* for their *subsistence*, should he goe on to *preach* and spend his *time* and *strength* without taking any *care*, in the *ordinary* use of meanes, for the *maintenance* of himselfe and family? would this be *rightly* to *live* by *faith*, or any way *please God*? If this arguing *convinceth* not our objecter, he shall doe well to make *tryall*, and himselfe *learne* to live this *life* of Faith *against* Reason, as he calls it, before he *impose* it upon others: Let him *give* away his Estate, or part with his *legall* interest, as he would have the *Minister* doe by *parting* with his *Tithes*, and let him *lay* forth himselfe in some *worke* for Christ, without taking any care

to *preserve* his humane life, in the use of *ordinary* means, and *then* let him tell me his *judgement*, in the meane while I shall leave him to his owne *absurdities*. But he hath found out a fit *expedient*, as he thinkes, to helpe the *busineſse*, it is this,

Object. *If maintenance be wanting otherwaies, why should not the Ministers of these times worke with their own hands, as the Apostles did? are they better than the Apostles?*

Answ. If this objecter did but *know* what the *labour* of the *faithfull* Minister is, both in his *study* and in his *Pulpit*, did he feele such *expence* of spirits, and *sweat* so much both in *brow* and *braine*, as he doth, he would be *ashamed* to urge so *unreasonable* an Argument as this. But perhaps he thinkes the *preaching* of the Gospell to be *no* labour, the *mistake* of which opinion, shall be met with in its due place. In the meane time I answer, secondly, that the urging of the *Apostles* example in labouring with his *owne* hands, is a manifest *abuse* and *injury* to the *scope* of that Scripture, 1 *Cor.*4.12. For doth not the Apostle there *complaine* of it among his other *sufferings?* and mentions it as a thing that he was *necessitated* unto through *their unkinde usage?* and doth he not *argue* in another place *against* his *working* with his hands, 1 *Cor.*9.4. Or, *I onely and Barnabas* (saith he) *have not we power to forbeare working? who goeth to warfare at any time at his owne charges? who planteth a Vineyard and eateth not of the fruit thereof? or who feedeth the flock and eateth not of the milke of the flock?* Are not these the Apostles owne words? as if he should have said thus, Well, I see the *Cavills* that are like to be made *against maintenance* for the *Ministers* of the Gospell, I see how my *working* with mine *owne* hands, (though

(though forc'd unto it) will be brought into *preſident againſt* my *fellow-labourers* that ſhall ſucceed me in *after* ages, that therefore I may beare *teſtimony* againſt ſuch *oppoſers* of the *Embaſſadors* of my *Lord and Maſter Chriſt*, I declare unto you, O ye *Corinthians*, and that not as a *man* (they are his owne words in the Chapter before cited, *ver.*8.) but as from the *Lord*, that as by the *ſame* reaſon that the mouth of the Oxe that, *treadeth* out the corne, ſhould not be *muzled*, and he that both *ploughs* and *threaſheth* in *hope*, ſhould be *partaker* of his *hope*, ſo he that *ſoweth* ſpirituall things, ſhould *reape* carnall things, and he that *Miniſters* at the Altar, ſhould *live* of the *Altar*. *For even ſo hath the Lord ordained, that they which preach the Goſpell ſhould live of the Goſpell*, ver.14.

Proceed we now to finiſh this Chapter by the addition of certaine queries.

1. Whether nullifying ſo *juſt* and *good* a property as Tithes, will not very much *endanger* all other properties; ſince the *parity* of reaſon, ſeems to hold as well in the *one* as the *other*, according to the deſire of the Levellers?

2. Whether if *Tithes* fall, the *Common-wealth* will not be a very great *loſer* in the Tenths and firſt-fruits, which after ſo many yeares of *vaſt* expences, and ſuch *Debts* as 'tis engaged for, it hath little need of at this time?

3. Whether the taking away *Incumbents* Tithes, be not alſo in one and the ſame Act to take away *Impropriations*, ſince all Impropriations *ſtand* upon the *right* of Incumbency?

4. Whether thoſe that pretend *ſcruple* of conſcience about payment of Tithes, may not *as well* ſcruple to pay the *rent* of their hired houſes, or the *Debts* they

owe upon *Bond* or otherwiſe, ſince one is as *juſt* a Debt as the other?

5. Whether thoſe that call it an *oppreſſion* for the Miniſter to take the Tithes, which are his *owne due*, doe not thereby intimate, that for a man to come into his *owne ſhop* of wares, and diſpoſe of them as he pleaſeth, is not alſo guilty of *oppreſſion*, in caſe a bold-fac'd *thiefe* hath broken into his ſhop, and having *preſent poſſeſſion* (though by an Act of *violence*) ſhall pleaſe to ſay ſo? Or would the ſaid *adverſary* of Tithes, when he comes upon his owne *nine* parts to carry away his corne, take it well if the Miniſter ſhould *complaine* of it as an *oppreſſion*, to him? Or would ſuch *complaints* of *oppreſſion* as theſe are, be accounted *juſt* before a *Chriſtian* Magiſtrate?

6. Whether many of thoſe that *pleade* againſt Tithes, as no *Goſpell-maintenance*, doe allow any *conſiderable* maintenance towards *Goſpell-Miniſtery* any other way? In caſe they doe not, is it not a ſhrew'd *ſuſpition*, that they themſelves are guilty of a far greater *Crime*, in detaining the ſaid Tithes, (under *pretence* of *ſcruple*) which they have *no right* to; than the *painfull* Miniſter (that hath dearly *earned* them) can be in demanding of them?

7. Whether theſe *tender-conſcienced* men, which are ſo fearful of *Antichriſtianiſme* in point of Tithes, be as fearfull of *other ſins*, to wit, of *ſelfe-ſeeking*, *luke-warmeneſſe*, *want of love to God*, and to his houſe, and the offices thereof, with many other ſins of like import? And whether the *plot* of thoſe that are ſo *vehemently* ſet againſt the ſaid Tithes, or any *other maintenance in lieu* thereof, be not thereby (as may be juſtly feared) utterly to *deſtroy* the *Miniſtery* it ſelfe?

8. Whether

8. Whether in all *Donations* of Tithes or other maintenance for the *Miniſtery*, or other *pious* uſes, as *Hoſpitalls*, *Schooles* of learning, &c. God himſelfe be not (as with reverence we may ſpeake) the *primary* and *principall Feoffee* to the ſaid Donations? And whether to *detaine* or *alienate* any thing ſo *given*, or to turne it to any other uſe, be not ſuch a *robbing* of God as that was in *Mal.* 3.8,9. o * And that of *Ananias* and *Sapphira*, *Act.* 1.12? And whether for the ſaid *robbery* or *Sacriledge*, the ſame *puniſhments* may not juſtly be inflicted upon thoſe that are *guilty*, as was inflicted upon the ſaid *Ananias* and *Sapphira*? And whether they of *all men* have not *moſt* cauſe to feare it, who not onely are guilty of the ſaid *robbing* of God, but at the ſame time alſo, of *ſtarving* his *faithfull* Miniſters for want of bread.

* *De Decimis vero nihil melius puto dicere, quam quod ſcriptum eſt in* Malachia *propheta, dicente Domino, Inferte omnem Decimam; quis non timeat, vel contremiſcat illam maledictionem quam minatur nolentibus offerre?* Synodus Forojulienſis. *Sic nempe a patribus intelligitur, quod dictum eſt, Reddite Deo, quæ ſunt Dei*, i.e. *Decimas. cæteraq; Donaria, tam vota, quam ſpontanea.* Agabardus, lib. contra ſacrilegos.

9. Whether it would not be accounted a piece of *inhumane* cruelty, to ſuffer the poor *hireling* to ſpend himſelf in *hard labour* all the weeke, and be *faithfull* in his work, and *deny* him his *wages*, (with which he feeds his poore wife and family) when he *calls* for it, and ſtands moſt in *need* of it? And is not this the very *caſe* here, in reference to the faithfull Miniſter, who *waſts* himſelfe in the very *labour* of *love* and *piety* to mens ſoules?

Object. *If it were but the tenths (ſay ſome) we would willingly pay it, but that which we are required to pay, is not onely the tenth, but in effect as much as the ſeventh, yea, ſometimes the fifth part?*

Anſw. Did not the Jews pay the *ſame Tenth* that men do now, (to

(to wit) the tenth of the *Fruit* of the Earth, (about which undoubtedly they were at some *paines* and *cost*) and yet the *most wise God*, who is also the *God of truth* in whatever he speakes, *calls* that which the Levite had, but the *tenth* part. How comes the Countryman to be so *quick sighted* as to see an error in *Gods* owne *language*, and to thinke it *better* reason, to call that a *seventh* or a *fifth* part, which *God* calls but a *tenth* part?

Object. *I should be the more willing to pay the Tithes, if I liked the Minister, or could live in the Parish where my land lyes, but the case is so with me, that I can doe neither of these, why then should I be forc'd to maintaine one in my absence? and one too, that I like not? if I must needs part with such a share out of mine estate, why should I not have liberty to give it to such a Minister under whom I shall choose to live?*

Answ. Perhaps thy *dislike* of the Minister is without *just* ground; or if thou hast cause, why doest thou not complaine? will the Magistrate *deny* to *heare*, and *redresse* thy *grievance*, if thy complaint be just? As for the *Tithe*, which is paid out of thy *Land* to the Minister of the Parish where it lyes, 'tis *his propenty* and no part of *thy estate*, as hath beene sufficiently proved, therefore thou saist not *true*, that whilst thou payest Tithes the *Minister*, that *receives* them, is *maintained* at *thy* charges; 'tis that maintenance which was given to him, *long* before thou hadst a *being*, and which his *successors* will have *right* to enjoy, when thou art gone.

Object. *If the whole Tithe be not a part of my estate, yet how can it be possibly denyed, but that at least some of it is? For is not that the tenth part of the land, as well as the other nine parts ploughed and sowed at my cost? Is not all the charge as well of that, as of the rest, both at seed-time and harvest borne by my purse?*

For

For the tenth part of the *land*, it will be granted on all hands that 'tis none of thine, neither as *Tenant*, for thou *payeſt* no rent for it, nor as *Landlord*, for thou never *bought'ſt* it, nor any of thy *Anceſtors*. *Anſw.* 1.

2. It is granted, that the *coſt* of every tenth acre as aforeſaid, is *diſburſt* by thee, but yet not as any part of *thine eſtate*, for the property thereof is *altered* by publique authority. The Taxes which thou payeſt, are the *proper right* and proviſion of the *Common-wealth*, which they *juſtly* require thee to pay, for *ſuch uſes*. as they appoint. *Exempli gratia*, The Parliament having raiſed an *Army*, doe alſo raiſe monyes for the *maintaining* of it, part of which thou oughtſt to *contribute*, becauſe thou haſt *thy part* in the *protection*, *defence*, and *ſafety*, which by the ſaid *Army* is brought unto the whole. In like manner, the *Miniſters* of the Goſpel are that *ſpirituall* Army, which go forth to *warre*, and ſtand in the *defence* of mens ſoules, (amongſt the reſt, of *thine*) againſt *ſinne* and the *powers* of *darkneſſe*, for this *ſervice* Parliaments are pleaſed to *enact* the *payment* of Tithes, and if any part thereof, *before* ſuch *acts* were in *being*, could be accounted *thine*, yet not *afterwards*; elſe the *authority* of Parliaments could be of no *force*. And that this is *Scripture* alſo, as well as *Reaſon*, ſee that place, 1 *Cor.* 9. 7. *Who goeth a warfare at any time at his owne charges?* The Apoſtle *applyes* it *particularly* to *this very caſe* of the Goſpell Miniſtery.

3. Yet thirdly, more *fully* to cleare this matter, and wipe off thoſe *thick ſcales* that cover the eyes of men about it. Let it be ſuppos'd that the *occupier* of Lands Ploughs and Sowes *ten* acres, the *charge* whereof firſt and laſt amounts to *ten* pounds, but the *crop* to be worth at the leaſt *fifty*. The *tenth part* of the ſaid charge is but

one

one pound, the *tenth part* of the ſaid *profit* is *five pounds*, out of the ſaid *five* pounds, onely *one* pound is *due* to the ſaid *Farmer* or occupier of Lands, for his *charge* upon it; the other *foure* pounds are the *cleare profit* or *encreaſe* of the ſaid *tenth* part of the Land, which was agreed before to be none of his. Which being thus ſtated, let us now ſee, whether we have not *enough* to ſay for the *full* payment and diſcharge of this *one* pound. Firſt, the cleare *profits* of the other *nine* acres, at *foure pounds per* acre, amounteth to *thirty ſixe* pounds; is not that a *full* payment for *one* pound? the reaſon of the query is, becauſe *God* himſelfe *aſſures* the *bleſſing* * of the ſaid *profit* or encreaſe upon no *other* ground, but the *punctuall* payment of the ſaid Tithe, as appeares, *Mal.* 3.9,10,11. where is alſo moſt *plainely* intimated, that the *cauſe* of all barrenneſſe, even of a *pleaſant* Land, and the *devouring* of the *fruits* of the earth, which at any time happen, is from the *non-payment* of thoſe *Tithes* and dues which *God* accounts his owne. Secondly, in the way of *farther* payment of the ſaid *tenth part* of charge, doth not the *faithfull* Miniſter aforeſaid beſtow his *paines* and *labour* the *whole* yeare in his worke of the Miniſtery? The conſideration of both which may for ever *ſilence* this *ungratefull* and *unworthy* argument, from ſo *ſmall a coſt*, which is ſo *richly* * recompenced: But to come to another quærie.

* *Majores noſtri ideo copiis abundabant, quia Deo Decimas dabant.* Auguſt. Homil. 48. Ser.

* *Chryſoſt.* in his 18. Homily upon the *Acts* of the Apoſtles, Chap. 7 ſpeaking of that great affection, which ſhould be expreſſed towards the Church of Chriſt; even as a man (ſaith he) is moſt liberall in his gifts and expreſſions of love to his Bride, which he receives, or his Daughter, which he gives in Marriage, ſo ſhould he be to the Miniſters of the Goſpell; and he gives his reaſon, for ſaith he, ἵνα σοι εὐλογίας τὸ χωρίον πληρωθήσεται. τί γὰρ ἐκέρδανε ἐκεῖ τῶν ἀγαθῶν; μικρὸν εἰπέ μοι τὸν λιμὸν εὐλογεῖσθαι; μικρὸν ἐξ ὅλων τῶν καρπῶν τῶν σῶν τὸν θεὸν πέμτεσθαι ὁμοίαν καὶ ἀπαρχὰς λαμβάνειν.

10. Whe-

10. Whether thoſe that deſigne to *buy* in Tithes, either of *Incumbents* or *Impropriators*, at *Eight* or *Ten* yeares purchaſe, doe not *thereby* endeavour, to act a piece of very *great injuſtice* and *oppreſſion*? for firſt, if the Tithes in poſſeſſion, *be more worth* to the Incumbent, or *coſt* more to the Impropriator, why ſhould *either* of them be *forced* againſt their wills, to accept of an *underrate*, eſpecially with ſo *great* loſſe? though to take them *away*, without allowing *any thing* at all for them, would ſeeme to be *more* injurious, yet the truth is, one may be *juſtified*, as well as the other, if this be the rule of juſtice; though to take away *Ten* ſhillings ſeeme to be a *leſſe* wrong, then to take away *Twenty*, yet it is not leſſe a *wrong*. Secondly, Thoſe that *live* on Tithes are very numerous, and for a *great* part can hardly *ſubſiſt* already; ſhall they be *neceſſarily* reduced to *penury*, by parting with their *livelyhood* for a ſong, and to *thoſe* too, who have *leaſt* need of it, and perhaps alſo have leaſt *deſerved* it? For *who* are likely to get theſe *rich* bargaines but the *richeſt* men, and thoſe who for the moſt part have beene the *greateſt* enemies to this State?

11. Whether to *ſalve* all *miſchiefes* and *inconveniences*, it would not be much *better*, for the *Magiſtrate*, according to the duty that lyes upon him, to ſee that the *antient* and *ſetled* maintenance of *Tithes* be paid according to all *Law* and *cuſtome*, and *ſeverely* to *puniſh* ſuch as refuſe the payment of them; and thereby to *vindicate* the *Lords right* on behalfe of his ſervants the *Miniſters*? and alſo to cauſe ſuch *Defrauders*, not onely to *refund* all that they have *unjuſtly* detained, but to make *full ſatisfaction* for the *wrong* done, and by a *vigorous* execution of ſuch good *Lawes*, as either are, or might be *made*, on that behalfe; to *prevent* the like for the future?

It being more than *probable* that *ſtrict penalties* inflicted upon *diſturbers* of this kinde, would ſoone make an end of all differences betweene Miniſters and People; cauſing the one to doe his worke *cheerefully*, and the other to pay his dues *faithfully*.

But if *no* Arguments, though never ſo *unanſwerable*, if *nothing* that can be ſaid from the *Lawes* of *God* or *Men*, from *reaſon*, *equity*, *juſtice*, all good *conſcience*, will be *harkned* to, but that notwithſtanding, the *maintenance* by *Tithes* muſt needs be *altered*, meerely to *pleaſe* ſuch as *will* have it ſo; then it is at laſt *offered* to *conſideration*, whether as an *expedient*, the moſt *equall* and *faireſt* ſatisfaction to all *parties*, will not be *beſt* made, by *ſetting forth* every *tenth acre* of all *titheable* lands, whether *meadow*, *paſture*, *arable*, *woods*, or any other lands in every Pariſh *reſpectively*, and (as much as poſſibly may be) lay it ſo *together*, that it may become an *entire* Farme to the uſe of the Miniſter?

Object. *This will prove a buſineſſe of very much trouble and difficulty, yea, almoſt an impoßibility, becauſe of the many fragments and divided parcels of Land, that lye intermingled in every Pariſh almoſt throughout the Nation?*

Anſw. What *hath* beene done, *may* be done, but this *hath* been done, & that by *command* and *direction* of the *civill Magiſtrate*, as appeares in the booke intituled, *An anſwer to the poore Countrey-mens Petition againſt Tithes*, mentioned in the Catalogue at the end of this.

2. To a *willing* minde nothing is *hard* or *difficult*, and if the poore Countrey-men, owners and occupiers of Land *meane* as they ſay, that they would *willingly ſet out* every *tenth acre*, much *rather* than *pay* the Tithes, they would *undoubtedly* (if required by the Magiſtrate) finde

finde ont a *way* to doe it; at leaſt ſo *farre* as in all likelyhood would *content* their reſpective Miniſters.

3. Where Lands *cannot* be laid out either in *whole* or in *part*, ſo as could be *wiſhed* for moſt *conveniency* to the Miniſter, in *this* or *that* pariſh, he would not thinke it *unreaſonable* to take it, as each one can *beſt* alot it. And as for the *charge* and *trouble*, which by *that* meanes he would be the *more* put to, at *ſeed* time and *harveſt*; it is no other than what is very *common* to many men, whoſe Lands ly *parcel'd* up and down, ſometimes in very *ſmall* quantities, (to wit) in *Acres*, *halfe Acres* and ſometimes *leſſe*, and that at a *wide* diſtance, where Pariſhes are *great*.

It would be very prejudiciall that the Miniſter ſhould come upon every mans ground, and might breed much difference betweene him and his people. Object.

Would it be more *prejudiciall* that he ſhould come on *part* of any mans ground, to gather in the corne of his *owne* ſowing, than to come on *all* his ground to gather in the corne which *he ſowed* not, at which the *aggrieved adverſaey* of Tithes ſo much complaines? *Anſw.*

CHAP. III.

Certaine other objections answered; and quaeries put, for the better clearing of the former discourse; particularly how farre the Magistrate is Judge in matters of Religion, and what toleration he may allow to different opinions, more especially, the question about Popery is here handled, and the limitations put, how farre Papists may be tolerated, and how farre not.

THat Magistracy is a *Gospell-institution*, and every way as large (if not rather larger) in the *actuall* powers of it, than the *Heathen* and *Iewish* Magistracy ever were, hath been proved already in the foregoing Chapter. Yet for *farther* satisfaction in so *weighty* and *great* a point, let the true genuine *sense*, and scope of the most *pregnant* Scriptures hereafter named, be considered. Cant. 1.15. *Take us the Foxes, the little Foxes that spoile the Vines.* Psal. 2. 10, 11. *Be wise now therefore O ye Kings, be instructed O ye Iudges of the Earth, serve the Lord with feare.* Isa. 60. 10, 11, 17. *Kings shall minister unto thee, the Nation and Kingdome that will not serve thee shall perish. I will make thy Officers peace, and thine exacters righteousnesse,* Revel. 11.15. *The Kingdomes of this world are become the Kingdomes of our Lord and of his Christ;* and 21. 24. *And the Kings of the earth doe bring their glory and honour into it.* From these and many the like Scriptures that might be alledged, I thus querie.

1. Whether *all* the expressions abovesaid *referre* not unto, and are *principally intended* for the times of the *Gospell*; as well those that are quoted out of the *Old* Testament, as those out of the *New?*

2. Whether

2. Whether *that* Lord and *that* people, which the *Kings* and *Iudges* before named, are to *ſerve* and *miniſter* unto, be not the *Lord Chriſt* and *his people* onely?

3. Whether the *Foxes* which they are to *take* and hinder from *ſpoyling* the *Vines*, are not either *dangerous errors*, *hereſies*, *blaſphemies*, violent *diſturbances* of the *peace*, *ſafety*, and *proſperity*, of the profeſſion and profeſſors of the *true* Religion? Or rather (as ſome thinke) the *perſons* themſelves ſo offending, whether *hereticall*, *blaſpheming* or otherwiſe *wicked*? or (which is *moſt* probable) both together?

4. Whether by *taking* the ſaid Foxes is not neceſſarily underſtood, the *watchfulneſſe*, *wiſdome* and *power* of the ſaid *Kings* and *Iudges* put forth; not onely for *preventing* the *miſchiefe*, which otherwiſe the ſaid *Foxes* would *doe* unto the ſaid *Vines*; but alſo (if need be) for the *forcible* reſtraining, yea, and *puniſhing* the ſaid *Foxes*, if nothing elſe would *tame* them? there being no *other* way to *deale* with *Foxes* but by *hunting* of them, and *taking* them either by *nets* or *blows*. In this ſenſe alſo, are not *Magiſtrates* as well as *Miniſters*, called *Shepherds*, and the *people*, whom they have care of, their *Sheep*? *Ezek.* 34. 9, 10. And if they *governe* not their flocks well, and *preſerve* them not from *ravenous beaſts*, yea, and doe not alſo *feed* them, as well in *quiet*, as in *green* paſtures, and *ſecure* them from *Wolves*, as well as *nouriſh* them with *Milk*; doth not the *Lord* there *threaten* ſore plagues upon them?

5. Whether the *Kings of the earth can bring their glory and honour unto Chriſt*, and his *Churches* or *People* in *this* World, any other way, then by (not onely becomming *Members* of the ſaid Churches, but *chiefly* and

principally, by) making *use* of all that *authority*, *riches* and *intereſt*, which (above all others) *they enjoy*, for the *advantage* and *flouriſhing* eſtate of the *Goſpell*, among them, as well *doctrinally* as *practically*? And whether, when ſuch a *free* and *princely* * ſpirit of *Zeale* and *holineſſe* is found, both in *Magiſtrates*, *Miniſters* and *people*, then it be not the *day* of Chriſts power? And whether then onely, and never till then, thoſe Scriptures be not *fulfilled*, where tis ſaid, *the government ſhall be upon his ſhoulders*, *Iſa.* 9. 6. That he ſhall *rule in righteouſneſſe*; the Scepter whereof is *brighter* than gold, *Heb.* 1.8. And that *thereby* the *Kingdomes of this world*, *are become the Kingdomes of the Lord*, *and of his Chriſt*, * as was quoted before, *Revel.* 11.15. And alſo that thoſe that *will* not *ſuffer* him to *reigne* over them, ſhall be cruſhed with his *iron mace*, and ſlaine before him; *Pſal.* 2.9.

* Pſ.110.3. עמך נדבת

* Pſ.89.27. —ארצ למלכי עליון *Exceelſũ pra Regibus terra.* Vulg. *Exceelſum ſupra Reges terra.* Tremel.

Thus having *further* ſtrengthned the *foundation* on which this *great Ordinance* of *Magiſtracy* ſtands, I proceed to anſwer ſuch *remaining Objections*, about the *Magiſtrates power*, in matters of *Religion*, which yet ſeeme not to have received a *full* Solution. The *principall* objection upon which the reſt *depend*, is this;

Who made the Magiſtrate a Iudge in matters of Religion, more than any other man?

Before it was, what hath he to *doe* in Religion? now 'tis, who made him a *judge*? Thus *Korah* and his *ranting crew* quarrels not onely *Aron* but *Moſes* alſo, *Numb.* 16. 3. *Ye take too much upon you, are not all the Congregation holy as well as you?* are we not *all* as fit to *ſacrifice* and as fit to *rule* as you are? is there not *one Lord*, one *Iudge* and *Lawgiver* over all? *and what are you then that thus lift up your ſelves above the Congregation?* Is not *this* the very *language* of too many in theſe dayes alſo?

ſo? and of *thoſe* too, that paſſe for men of *renowne*, even *Princes* in this our *Iſrael*, as the Companions of *Korah* were?

However, ſince we are come upon this queſtion; for a *plaine* and *perſpicuous* anſwer to it, let us *thus* ſuppoſe, to wit, ſome *one perſon* under many and ſeverall *capacities*, as a *private* Chriſtian, a *Maſter* of a Family, a *Father* of Children, an *Officer* of a Church, a publique *State-Magiſtrate*.

As a *private* Chriſtian no man will deny, but he hath as much *power* to judge as any, and is as much *bound* to the command of the Goſpell in that reſpect as *any*, * 1 *Theſ.* 5.21. *Try all things, and hold faſt that which is good.* Thus the *noble Bereans* (*Act.* 17.11.) are *commended* for *ſearching* † the Scriptures, whether the things which *Paul* (though an *Apoſtle*) *preached*, were ſo or not. Here he hath a power to *judge* and *declare* his thoughts, but no otherwiſe then any one elſe may, the whole *latitude* of Truth and Error in any mans opinion or practice, being the *ſubject* matter, about which his *underſtanding* may be converſant, and in which he may give an *aſſent* or *diſſent*, as occaſion ſerves. As a *Maſter* of a Family, or *Father* of children, he may and muſt *judge*, not onely what his *owne* duty is, towards thoſe relations, but alſo what *reciprocally* are the *duties* of the ſaid *relations* towards him. Here he not onely *declares* his judgement, but *requires* and *commands*, what in his ſaid *judgement*, he conceives *agreeable* to the minde of *God*, in reference to each *duty* of the ſaid *relations*. In this, he is not onely a *declarative* judge, as in the former caſe, but alſo an *authoritative* and *ruling* judge, though it be but in the *narrow* compaſſe of an *œconomicall* adminiſtration, *Col.* 3.18.25.

* πάντα δοκιμάζετε *Omnia probate.* Beza. as we try Gold by the touch-ſtone. *Explorate Tremel.*

† ἀναχείνοντες *ſcrutantes, Vulg. Examinantes*, Beza. ἀναχείνειν, *non eſt obiter inquirere, ſed omni cura & cogitatione in rem aliquam incumbere.* Nictorin. Strigel. *in* Novum Teſtam.

As

As an *Officer* of a *Church*, his power of *judging* is yet larger, for there he is a *Guide*, a *Shepherd*, a *watchman* over many Soules, and is to see, that every *Member* keepe his *station*, that each one *performe* the duty *incumbent* on him, as a *part* of that holy *fellowship*, to which he is joyned; and where *crimes* are, it is his duty to *take cognizance* thereof, and in what he can by *censures* or otherwise to *reforme* or *remove* the *offending* parties. In this sence he is called a *ruling* Elder, (1 *Tim.*5.17.) and hath a power of *judging* accordingly, and *properly* is called a *Judge Ecclesiasticall*, or rather *Ecclesiastically Magistraticall*.

As a *publique State-Magistrate* without the Church, his *power* of *judging* is yet *more comprehensive*, i. e. the *Doctrines*, *opinions* and *conversations* of all *particular Churches*, and of *all sorts of rankes* of men and women whatsoever, so far as they are *discovered*, either in *word* or *deed*, passe under his judgement; and it is not onely his *priviledge*, *de jure*, that he may judge, but 'tis his *duty*, *ex officio*, actually to give *judgement*, in the frequent and constant administration of *justice*, whether it be *vindicative* or *remunerative*. See what the holy ghost saith for this. *Prov.* 16.10. *A divine sentence is in the lips of the King, his mouth transgresseth not in judgement.* Isa. 32.1. *Behold Princes shall rule in judgement, yea*, and those that *submitted* not to the *Law*, or sentence pronounced by the said *Kings*, or *Princes*, so made Judges, were to *dye* for it. *Deut* 17.8,13. and the reason is, because the *judgement* which they passe & execute is *Gods*, and for the accomplishment of *his* ends, who is therefore said, *to be with them in the judgment.* compare *Deut.* 1.17. with 2 *Chron.*19.6,7. Even in *Jobs* time (who was no Jew) the superstitious *adoration* of the *Sun*

and

and *Moon*, was an iniquity *sentenced* and *punished* by the Judges, *Job* 31.26,27,28. though I know there be some that *except* againſt this Scripture as not *ſufficient* for the proof of this thing, yet all they ſay, ſeemes not enough to *overthrow* that, which is ſaid by *learned* men to the contrary. Now this *power* of *judging* in the *State-Magiſtrate*, *differs* from all the reſt divers wayes. 1. 'Tis purely *Magiſtraticall*, 2. poſitively * *mandative*, not onely in the *name* of the great Law-giver, *God* himſelfe, but in the Magiſtrates *owne* name alſo, *quatenus* ſuch; Becauſe as a *Magiſtrate* he is Gods *Vicegerent*, and his, to wit, the *Magiſtrates* under Law, (ſo farre as it agrees with *Gods* Law) is alſo to be *obey'd*, and that for *conſcience* ſake. Thirdly, † *Coercive and penall*. What he *requires* as aforeſaid, *muſt* be done, elſe his *ſword* muſt be * *drawne*, and the *obſtinate* offender *ſeverely* puniſhed, and that as *himſelfe* will anſwer it at the *laſt* day.

* *Imperia ſolvet, qui tacet, juſſus loqui.* Senec. in Oedip. This holds as well againſt the Magiſtrate, not commanding what is fit, to be done, as the Subjects not obeying.

† *Qui non vetat peccare, cum poſſit, jubet.* Senec. in Troad.

* *Gravis ira Regum eſt.* Idem. in Med.

It ſeemes then you make the Magiſtrate the onely Judge. Will you have him abſolute alſo and infallible in his Iudgement?

Object.

In things properly *politicall*, he is the onely *determinative* Judge, yet,

Anſw.

2. His judgement is not in every thing, *abſolute* and *infallible*; Though in many things, he and every man elſe, doth or may judge that which is *abſolutely* true, to wit, that *there is* a God, that this God is to be *worſhipped*, &c. yet in things of *another* nature, which are *doubtfull* and *diſputable*, neither the *Magiſtrate*, nor any other upon earth, are *infallible* Judges, therefore in ſuch matters a *threefold duty* lyes upon the Magiſtrate. 1. Continually to *meditate* upon the Law of his God, to know and underſtand *all* his minde, at leaſt, as farre

as he is *capable* of knowing of it; Thus *Ioshuah* was commanded to *meditate in the book of the Law day and night, that he might observe to doe, according to all that is written in it, Iosh.*1.8. Secondly, To call for all *assistance* by *advice* and *counsell* in cases of any *difficulty*; Thus the *good* Kings of *Iudah consulted* with the Priests and Levites, 2 *Chron.*19.8. Thirdly, When *all* meanes have been used to know the *clear* mind of God in any *point* of *Controversie*, if darkenesse and doubtfulnesse abour it *still* remaine, till *farther* satisfaction come by what can be said on all hands; * he must be very *wary* what he *determineth* or *requireth*, for *whatsoever is not of Faith is sin*, Rom.14.23.

* *Qui statuit aliquid parte inaudita altera, æquum licet statuerit, haud æquus fuit.* Senec. in Med.

Object. *However yet, you would have the Magistrate to be both the highest, and the last judge.*

*Answ.*1. Though in matters purely *ecclesiasticall*, a Synod *rightly* called, may in *some* sence be accounted the *highest* Judge, as the chiefe Magistrate is in matters purely *politicall*: yet *neither* of these are *binding* each to other, any *farther* than they are *mutually satisfied* by the *word* of God, which is the *rule* to both. As the *Magistrate* is not to *pin* his Faith upon the Synods *sleeve*, and by an *implicite beliefe*, take all for granted which they say, and so accordingly *ratifie* the *Votes* of the said Synod into *politicall decrees*, without *examining* and *trying* all things by the Scriptures: So, nor must a *Synod*, or *Church*, or any *private* person whatsoever, take *all* for *granted* which is *determined* by the said Magistrate, without the *like* examination or tryall.

2. Yet, some body must have the *last* judgement, for, *in aliquo sistendum est*, else we must *rest* no where, and runne *in infinitum*, so *tenacious* are men wont to be in their owne opinions and apprehensions. Indeed the

Scriptures

Scriptures (as hath been ſaid) are the onely *rule* and *bounds* ſet, as well for that *laſt* act of his *definitive* ſentence and judgement, as *any* of the former, and if it *agree* not with the ſaid Scripture, let the *Magiſtrate* look to it, for he muſt anſwer it.

In caſe the Magiſtrate enjoyne any thing, to which in good conſcience a man cannot yeild, what is to be done in that caſe? Object.

The perſon *ſcrupling*, is humbly to offer the *reaſons* of his not conſenting or yeilding, as aforeſaid. *Anſw.* 1.

2. The Magiſtrate ought to *conſider* well and *weigh* the ſaid *reaſons*, and be *willing* to give what *ſatisfaction* he can to the *doubting* perſon, or elſe to *forbear* farther urging of him. If he doth not this, it may be *ſuſpected* that he makes his *owne will* the *rule* of his *acting*, which God will no more *allow* in him, than he will in the other, in the point of his *yeilding* to the ſaid Magiſtrate, or not *yeilding*.

What if the Magiſtrate endeavour to give ſatisfaction, yet cannot effect it, either through the weakneſſe, or wilfulneſſe of the perſon ſcrupling, what is to be done then? Object.

If the Magiſtrate hath done his *part* in all reſpects as aforeſaid, and be *ſtill perſwaded* in his owne conſcience, that what he commands is *according* to the *word* of *God*, he ought then however to require a *poſitive* obedience, either *actively* or *paſſively*, from the perſon ſo *ſcrupling*, notwithſtanding his *diſ-ſatisfaction*: And that for two reaſons. 1. As was ſaid before, becauſe he is the *laſt* Judge, and the controverſie muſt *end* ſomewhere. 2. How elſe can the *bond* of civill *obedience* poſſibly be *kept*? for what is it which the *wiſeſt* and *beſt* Magiſtrate can command, be it never ſo *clearly agreeing* with the word of *Anſw.* 1.

God, but ſome or other will *pretend* diſ-ſatisfaction about it, and that they cannot in conſcience yeeld to it?

Object. *What if the Magiſtrate be corrupt in his Iudgement, unſound in his Religion, and perverſely ſet againſt the quiet of the Land? Nay, what if he be popiſhly minded, or otherwiſe as bad or worſe, muſt he then alſo be obeyed in his politicall decrees, or under-Lawes as you call them, and that for conſcience ſake as you have urged hitherto?*

Anſw. 1. If the Magiſtrate uſeth not all *juſt* endeavours, as aforeſaid, to be *rightly* informed, and ſo by that meanes *abides* in error, and (which is worſe) *preſſeth* others therewith, it is his *great* ſinne, for which in *due* time (if he repent not) he ſhall *beare* his puniſhment.

2. If he hath uſed all the ſaid *juſt* endeavours for his information, then either he is in the *truth*, and thou that withſtandeſt him art in the *error*, or elſe if the ſaid Magiſtrate be *ſtill* in the *error* and *thou* in the *truth*, the judgement is as *great* to him to be ſo *miſled*, as the contrary *mercy* is *great* to thee. Yet,

3. While the Magiſtrate *erres*, either through *blindneſſe* of minde, or a *miſguided* conſcience, and ſo *ignorantly* commands what he ſhould not, take heed thou *offend** not as much another way, by an *unwarrantable* contention with thy ruler.

* *Male imperatur, cum regit vulgus duces.* Senec. in Octav.

Object. *What then is to be further done?*

Anſw. 1. On thy part, it is thy *duty* in all *ſubmiſſion*, and with *humble addreſſe*, to *ſeek* for, and be *contented* with *ſuch* a liberty, as in the *opinion* of the Magiſtrate may be *ſafely* granted.

2. In caſe he either *may* not, *cannot*, or *will* not grant any *liberty* at all, it *becomes* not thee, who art a *private* perſon

perſon to reſiſt, *for he that reſiſteth, reſiſteth the Ordinance of God*, Rom. 13. 2. All thou canſt doe therefore, are theſe two things, 1. To offer up *prayers* and *teares* to him that judgeth *righteouſly*, and (if thou ſuffereſt wrongfully) will, in due time *revenge* thy quarrell. Secondly, Where thou canſt not give *active*, to yeild *paſsive* obedience, as the *Martyrs* did, under the *Heathen* Emperours, and in the dayes of Queen *Mary*.

3. Though a *private* perſon may not *reſiſt* a Magiſtrate, no, not though he be very *corrupt*, and *unjuſt*, and that moſt *apparently* in the eyes of the whole Nation, yet how farre thoſe that are good in the Land, (eſpecially if a *conſiderable* party) and ſuch as have an *extraordinary* power in their hands, may *mediate* with the ſaid Magiſtrate on behalfe of *publick* liberties and priviledges, and in caſe of *peremptory* denyall, and *unreaſonable* delayes producing no effect, may alſo *otherwiſe interpoſe* for the *ſtopping* of that generall *oppreſsion* or *wickedneſſe*, which the ſaid *corrupt* Magiſtrate doth *countenance*, or endeavour to ſet up, either in matters of *Religion* or otherwiſe, is a queſtion more commonly reſolved by *extraordinary* acts of providence, on that behalfe, than by the *deciſion* of any private pen.

There remaines one *great queſtion* more, which in the next place looks for its anſwer, to wit,

How farre doth the Magiſtrates power reach in the buſineſſe of toleration? Queſt.

To this we would give a double anſwer, 1. *Negative*, 2. *Affirmative*. Anſw.

Negatively, The Magiſtrate *may not*, *muſt not*, tolerate any thing that *directly*, or by neceſſary *conſequence*, croſſeth the *letter* of the Scriptures, ſuch as *Atheiſme*, *Idolatry*, *Blaſphemy*, *Hereſie*, *Rantiſme*, *Murder*, *Adultery*,

dultery, or whatsoeuer else is plainly *contrary* to the *first* or *second* Table.

Object. *What hath the State-Magistrate as such, to doe with any thing beyond the Law of Nature, or at fartheſt, beyond the morall duties of the ſecond Table?*

Anſw. Is it not *moſt* plaine that the *Magiſtrate* is *Cuſtos utriuſque Tabulæ*, the keeper of *both* Tables? what elſe (if this be not) is, or can be, the *meaning* of that place, *Deut.* 17. 18, 19. where the book of the *Teſtimony* containing the *whole* Law of God, is commanded to be *with* the King, and that he ſhall reade in it *all* the *dayes* of his life, that he may *learne* to feare the *Lord* his *God*, and to *keepe all* the words of the *ſaid Law*, and *Statutes* to doe them. Are not here moſt *comprehenſive* expreſſions? *All* the words of *this Law*, and *all* the *Statutes*, and the *King* muſt *alwayes* reade them, even *all* the daies of his *life*, and muſt *keepe* them *all*; is there any *ground* to imagine, that either *first* or *ſecond* Table, or any the *leaſt part* of each, is excluded from the *Kings charge* in this place?

Object. *The Iewiſh Magiſtrates were extraordinary perſons, and Types of Chriſt in the power they exerciſed, therefore though they did take upon them to puniſh Blaſphemers, Idolaters, &c. and had good warrant for what they did, yet the Antitype being now come, that part of their Magiſtratick power, which referr'd to matters of Faith and inſtituted worſhip, is come into another hand, to wit, into the hand of Chriſt, and his Churches, who alone are to deale with ſuch offenders, the former, by the worke of his ſpirit on their hearts in the ordinary miniſtration of the Goſpell, the latter, by their addition alſo of eccleſiaſticall cenſures.*

Anſw. 1. Though ſome of the *Iewiſh* Magiſtrates were *extraordinary* perſons, and ſo in *ſome* things were *Types* of Chriſt,

Christ, as *Ioshua*, *David*, *Solomon* and others, yet will any one advisedly affirme, either (1.) That *all* the *Iewish Magistrates* without exception, were *Types* of Christ? or (2.) that the *extraordinary* persons aforesaid, were *Types* of him, in *respect* of their *Magistratick power*? This may be soone said, but hath not beene yet proved. Was *Ioash* any more, than an *ordinary* person, and so not any *Type* of Christ? yet we finde the *same* charge given him about *keeping* the Law of his God, as *Ioshua* himselfe had, to which end the *booke* (not that *part* of it *onely* which concern'd the *second* Table, but the *whole* book) of the *Testimony*, was put into his *hand*, at his *Coronation*, 2 *Chron.*23.11.

2. It hath been already proved in the foregoing part of this Discourse, that the *Commission* of the Christian Magistrate, is every way as *large*, from Christs *owne institution* in the Gospell, as that of the Jewish Magistrate, ever was; nay, in some respects, (to wit, in the object matter about which it is conversant, and takes cognizance of) more large. The *Ceremoniall* or *Mosaicall* Gospel being now ended, by the coming in of a *better* sacrifice and a better Testament, the *duties*, as well as the *priviledges* thereof, are not onely more *spirituall*, but also more *universall*, extending to all Nations, not onely *Iewes* but *Gentiles*.

To widen this truth into its *just* Amplitudes, let those emphatick passages in the *Gospell-charge*, given to the *Christian* Magistrate, *as such*, be a little farther scan'd, *Rom.*13.3,4. *For Rulers are not a terror to good works, but to the evill, for he is the Minister of God to thee for good, but if thou doe that which is evill be afraid, for he beareth not the sword in vaine, for he is the Minister of God, a revenger to execute wrath upon him that doth evill.* Are not

all

all the expreſſions in this Scripture alſo, very *full* and comprehenſive? Is there any *exception* made of any *good* worke, which the Magiſtrate, even as ſuch, muſt not *countenance, cheriſh* and *encourage?* or of any evill (to wit, either in word or deed, for *worke* is not here added, as in the former) which the ſaid *Magiſtrate* alſo as ſuch, muſt not *take notice* of, *evince* and *puniſh?* Are not *Atheiſmes, Blaſphemies, Idolatries,* or any other *ſins* againſt the *firſt Table, evills,* as well as *Murder, Adultery,* or any other *tranſgreſſion* againſt the *ſecond Table?* nay, are not the former in *ſome reſpect* much *greater* than the *latter,* either are or can be? Suppoſe a *wretched miſcreant,* directly contrary to the words of the *ſecond* Table, ſhould vent this or the like *abhominable* doctrine, to wit, that 'tis *lawfull* to *commit Adultery;* to *beare falſe* witneſſe; not onely to *covet,* but to *take away* another mans *propriety* or *goods,* and ſo in *all,* or *any* of the reſt of the *duties,* of the *ſecond* Table; Ought not the Magiſtrate to *interpoſe* here, as the Lords *avenger,* and draw forth his *ſword,* as well againſt ſuch curſed *principles,* as the *practices* that are ſuitable thereunto? and that not *barely,* as they are *ſins* againſt the *light* and *Law* of *Nature,* or as *wrongs* done *between* man and man, but *alſo,* as they are *injurious* unto God himſelfe, and contradict his *poſitive Lawes* againſt them? And if the Magiſtrate *may* and *muſt* avenge the Lords *quarrell,* in theſe *leſſer* controverſies, *may* he not, nay *muſt* he not, doe the like in *greater?* hath he *power,* and is it his *duty,* to puniſh him that ſhall dare to *curſe* the Magiſtrate, and not *him* much more, that *curſeth* and *blaſphemeth* God? muſt he *puniſh* him, that pleads for a *community,* and accordingly doth *actually* defile the bodies of others by *uncleaneneſſe,* and not *him* much more that *de-*

floures

floures and *vitiates* the *mindes* and *conſciences* of men with *poyſonous* and *horrible* doctrines? can it be imagined that the *Chriſtian Magiſtrate*: eſpecially if *truly* ſuch, (as every Magiſtrate ought to be) can *heare* and *ſee* ſuch *high* diſhonours, ſuch *exaſperating* provocations againſt that *holy* God, whom he ſo much *feares* and *loves*, and never put forth his *authoritative power*, to *prevent* or *puniſh* it?

3. Whereas 'tis ſaid, that the *proper remedy* againſt theſe evills, is by the *Church cenſures*, not by the civill ſword; who doth not ſee the *lameneſſe* of that aſſertion? for though it be granted, that it is the *duty* of the *Churches*, to deale with *offenders* of all kindes, not onely againſt the *firſt*, but againſt the *ſecond* Table alſo; and by ſuch *meanes* and *powers*, as God hath put into their hands, to *endeavour* to reduce them; yet is this the onely proper remedy? is not the *power* of the *State-Magiſtrate* ſet up, againſt all *ſorts* of offenders, as well as that of Churches? and is it not in its *kinde*, as proper a remedy, as the other? are not falſe *doctrines* and wicked *practices*, as *great* offences againſt a *publick* State, as particular *Churches*? And upon that very *ground*, doe they not come under the *cogniZance* of the *State-Magiſtrate*, in one kinde, as well as of the *Church-Magiſtrate* in another? Where the Church-Magiſtrate *ends*, (if need be) muſt not the State-Magiſtrate *begin*? Muſt not both *helpe* each other? and each, in their due place, as being *mutually ſubſervient* to the ſame ends? But yet farther, what if Churches *will* not doe their *duty*? or when they have done their *utmoſt*, the *offenders* are not *reclaimed*, but rather, out of a *boundleſſe licentiouſneſſe* and *confidence* of *impunity*, goe on *more* boldly? if the *Magiſtrate* put not in *ſeaſonably*, may it not come to

paſſe, that the *profeſſed truths* of the *reformed* Religion, and the *pure worſhip* of God (which the Magiſtrate is *bound* to maintaine, may poſſibly be *borne down* by many *Cankering* * *Doctrines*, as the Apoſtle calls them, (2 *Tim.* 2.17.) and ſuch *horrid prophanations*, as would follow upon them? whence *Arrianiſme*, *Anti-ſcripturiſme*, yea, at laſt, *Paganiſme* it ſelfe; how eaſily would they *make* their *way*? would not the very *throne* of wickedneſſe *hereby exalt* it ſelfe, and that without *controll*? and by *this* meanes, would not *States* themſelves be *ſoon* broak in pieces, and *Anarchy*, *confuſion* and *brutiſme* be brought in? ſee and conſider well thoſe *pregnant* Scriptures in both Teſtaments, in the Old, *Deut.* 13.6, 12. *Numb.* 25.4. & 31. 16, 17. *Eccleſ.* 8.11. obſerve in theſe, and many the like places, what the *ſins* there mentioned were, to wit, not onely againſt the ſecond Table, but alſo againſt the firſt. Obſerve alſo, how *dreadfull* the puniſhments were, and from that of *Eccleſ* 8.11. what neceſſity there is, that ſuch * *puniſhments* ſhould be inflicted, and how *deare* it coſt Old *Ely*, (though otherwiſe a good man) for not *executing puniſhments* on his *wicked* Sons; 1 *Sam.* 2.12, 16. In the *New* Teſtament ſee what is there ſaid, concerning *unpuniſht* ſins, either in Doctrine or in practice, ſee whether they tend, and in what they end, 1 *Tim.* 4.1, 2. & 6.4, 5. 2 *Tim.* 2.16, 17, 18. & 3.1, 10. *Gal.* 5.19, 20, 21. *Iude* 4.8, 11, 12. in all which places, enough is ſaid to *fright* the Magiſtrate, (if a *better* principle of love will not *allure* him) into his duty. That alſo is a *keene* expreſſion, which the Apoſtle hath in another place, *Gal.* 5.12. I would (ſaith he) they were even

* ὁ λόγ☞ αὐτῶν ὡς γάγγεαινα νομὴν ἕξει.
Tanquam cancer depaſtionem apprehendet. Tremel.
Depaſcet ut gangræna. Beza.
Ut cancer Serpit. Vulg.
a γεάινω, Depaſcor. Heſych. *quod proxima quæq; pars ſubito depaſcatur.*

* *Immedicabile vulnus Enſe recidendum eſt, ne pars ſincera trahatur.* Ovid. Metamorph. lib. 1.

even * cut off, which *trouble* you. Sure he could not meane *cutting off* by the *Church cenſures* onely, for they might goe on to *trouble* ſtill, when the *Church* had done their *utmoſt*, it muſt be therefore a *cutting off* by *ſuch a power* as might *put an end* to ſuch troubles, by *reſtraining* and *puniſhing* them, even with *externall puniſhments*.

* ὄφελον καὶ ἀποκόπτονται οἱ ἀναστατοῦντες ὑμᾶς. *Utinam & abſcindantur.* Vulg. & Beza.

Utinam autem etiam abſcindendo abſcindantur. Tremel. i. e. *prorſus abſcindantur.* Idem.

As for that which ſome men have ſuggeſted, that *Magiſtracy*, as ſuch, is of no larger extent in a Chriſtian, than a Pagan, and from thence *inferre*, that by the *ſame* reaſon that a *Pagan* Magiſtrate *meddles* not with *any offence* beyond the *Law* of nature; or if he goeth farther, to wit, to *compell* men againſt *conſcience*, to *conforme* to that *Pagan* Religion which himſelfe is of, he *ſins* in ſo doing: And therefore the *Chriſtian Magiſtrate* ſhould doe no more than accordingly to *puniſh*, what is *againſt* the ſaid *Law* of Nature, but ſhould take *no notice* (at leaſt as a *Iudge* and *Ruler*) what *Religion* men are of, or how far they *tranſgreſſe* the *Lawes* of *Chriſtian beliefe*, and *inſtituted worſhip*: to this I anſwer;

It is eaſily granted that the *extent* of Magiſtracy, as ſuch, is the ſame in a *Pagan*, as in a *Chriſtian*, but that therefore a *Chriſtian Magiſtrate*, may do no more than a *Pagan, de facto*, either legally *doth*, or *hath* done, is a *manifeſt non ſequitur*. For,

Firſt, If the *Pagan Magiſtrate* come ſhort of his duty for *want* of light, and ſo becauſe he *knowes* not what he *ought* to doe *farther*, therefore doth it not: ſhall the practice of this *ignorant* Pagan, be a *rule* to the *Chriſtian Magiſtrate*, rather than that *perfect* Law of God, in which *all* his *duty* is contained at *large*, and which he profeſſeth himſelfe to be *bound* to walke by? would it not

amaze one to heare *such* an argument out of the mouth of *Christians*?

Secondly, What though the *Pagan* Magistrate doe but *little* of what he *should doe*, and *much* of that which he *should not doe*, in the *exercise* of his *Magistratick power*, yet is he not *equally obliged*, as a Son of *Adam*, to *know*, or at least to *endeavour* to know, and doe *all* that, which a *Christian* is bound to? Is the word of God calculated *onely* for the *Meridians* of *England*, *Scotland*, or any other *Christian Common-wealths* or *Kingdomes*, and not also for the *rest* of the *habitable parts* of the earth? Is it not the duty of the *Pagan* Magistrate, *where* ere he *lives*, yea, and of the *people* too, that are *govern'd* by him, to *search* after the knowledge of the *true* God; to set up and maintaine the *purity* of his worship, and to performe *all* those duties of *holinesse* and *right eousnesse*, in their severall *capacities*, even to the *utmost* latitude and extent of them, as they are commanded by the *great* God of Heaven, or ever *were* or *can* be *practised* by any Christians? this they are *obliged* to, deny it who can, though they *doe it not*, and so *accidentally* put not forth so *great* a power, as the *Christian* Magistrate actually doth, as was before hinted.

Object. *Can it be reasonably supposed, that the chiefe Magistrate, or Legislative power, being chosen and entrusted by the people, was ever so chosen or entrusted to that end, that he might make what penall Lawes he should thinke fit, even against the consciences and liberties of very many of those (happily) that did so choose and entrust them? Doe men make knives to cut their owne throats? or rods for their owne backs? can they be conceived ever to have intended any such thing, or to have delegated any such power? or indeed how could they? since they never had any such power to delegate, or entrust any with.*

Though

Though the ſaid *ſupreame* Magiſtrate comes in by the people, and is *veſted* in his authority through *their* hands, yet the *Authority* it *ſelfe* is immediately from God. The Magiſtrates *Commiſſion* is expreſt in Scripture, as hath been already proved. The *people* indeed at firſt chooſe what *kinde* of government likes them beſt, whether *Monarchy*, *Ariſtocracy* or *Democracy*, and in that ſence the Magiſtracy for the *kinde* of it, is an *humane Ordinance*, but as to the *eſſentialls* of its *authority*, and the *nature* and *end* of its *worke* in all its *latitude* and compaſſe, that is *ſtamped* with a *Divine impreſſe*, and is therefore called the *Ordinance of God*. And hence it is, that though the ſaid *penall Lawes* made by the ſaid Magiſtrate in ſuch *ſubordination* to the Lawes of God, as aforeſaid, ſhould *touch* upon the *conſciences* of ſome, even of *thoſe very perſons*, that did *helpe inveſt* the ſaid Magiſtrate in the *place* of his *authority*; yet he hath done *no more* therein, than what he *ought* to doe, and ſuch conſciences are to be reputed either wilfully, or at beſt, ignorantly miſguided. *Answ.*

By this your Doctrine of non toleration, as thus ſtated, is not the Mahometan juſtified in his cruelty againſt the Chriſtian, and the Papiſt in his, againſt the Proteſtant? Object.

Non-toleration and compulſion differ much, the former we *plead for* in the *ſence* above-named, but *not* for the latter. * *Exempli gratia*, though the *Mahometan*, according to his *owne* Lawes (which he *thinkes* are *agreeable* to the Lawes of him, that he *accounts* the *true* God (may *hinder* a Chriſtian from *ſpeaking* or *doing* any thing *externally* in *oppoſition* to, or in *reproach* of his *Mahometan* Religion, yet he ought not to *compell* a Chriſtian to *turn* to, or *publikely profeſſe* the ſaid *Mahometan* Religion. The like alſo is to be ſaid concerning *Answ.*

* *Ad auctores redit ſceleris coacti culpa*, Senec. in Troad.

the *Papists*, though he may restraine a *Protestant*, from *reviling* or *acting* any thing *externally* against his *Popish* Doctrine or profession, yet he ought not to *compell* him to be a Roman Catholike, no more than we *Protestants* may *compell* a Catholick to be a Protestant.

Object. *What if the Mahometan or Papist thinke they are bound in conscience by compulsion to make Proselytes?*

Answ. 1. It is the *duty* of the *Mahometan* and *Papist* too, as well as any other, *sincerely* to endeavour after a *right* information about the *true God*, and the *purity* of his *Doctrine* and *worship*, and if they doe it not, it is their *sinne*; or if they doe *endeavour* it, and *succeed* not, it is a *judgement* also, and that a very heavy one.

2. Whatever is done by the *dictates* of a blinde conscience, such as the *compulsion* aforesaid is, both the *conscience*, and such *consequences* thereof are *sinfull*, and therefore upon *no* account *justifiable* or *excusable*. That *bloudy* worke of *Paul*, when he *compelled* * the Saints to *blaspheme*, and was *exceeding* mad against them, and beyond measure persecuted them, and wasted them, as appeares, *Act.* 26. 11. compared with *Gal.* 1. 13. though it was done in *ignorance*, both by *himself* and those *Magistrates* that he complained unto, and who served his *cruelty* therein; I say, though it were done *ignorantly* both by the one and other, yet we finde it *branded* as a very *great* sinne; indeed God was pleased to *winke* at it, (though not in reference to the *Magistrates*, whom *Paul* made use of in the same bloudy worke) yet in reference unto *Paul himselfe*, who was a *chosen* vessell, not, that from hence any one may take *encouragement* to *doe like* him, or conclude, that because he *found mercy*, they shall finde mercy too. We reade not of the like mercy shewed to those, who had a hand with him therein, if any such thing

* ἀνάγκαζον βλασφημεῖν. *Compellabã Blasphemare.* Vulg. *quum cogerem ut blasphemarent.* Tremel. *Cogi ad blasphemandum.* Beza. Scil. *atrocitate supplicio-rum.* Idem.

thing had beene, it would have beene *recorded* doubtleſſe, together with *their repentance*, as well as *Pauls*.

But if any ſhould either *wilfully*, or *ignorantly*, *ſtrengthen* their hand to ſuch a *wickedneſſe*, and upon *pretence* of conſcience (where indeed there is no conſcience) *engage* Heaven in a *quarrell* againſt them, yet this no way *invalidates* that *laſting* and *eternall* Maxime, to wit, that it is the *duty* of the *Magiſtrate*, to *eſtabliſh* and *maintaine* the *true* Doctrine and *pure* worſhip of God within his *jurisdiction*, and even by *penall Statutes* and *execution* of them, *hinder* and *reſtraine* every one, that by *word* or *deed*, endeavours to *oppoſe* or *blemiſh* it.

Doth not our Saviour tell us, that the Tares ſhould be let alone till the harveſt? Object.

Yes, Such as *cannot* be *pluckt* up without *endangering* of the Wheate; but will any ſay, that when the *Church-Magiſtrate* in his Spheare, and the *State-Magiſtrate* in his, doe both *agree* together, (as they ſhould) in *caſting* out and *plucking up* prophane and lewd *livers*, or hereticall & dangerous *doctrines*, and the *broachers* of them, they *endanger* the *good* Wheate, by *removing* or *preventing* (what in them lyes) the growth of ſuch tares as theſe? Can the place afford any ſuch *conſtruction*, or give the *leaſt* ground to thinke, that our Saviour meant any *ſuch* thing? indeed the Parable plainely *intimates*, that notwithſtanding all *care* uſed, even where the *Churches* of Chriſt & *Chriſtian* Magiſtrates are moſt in power, yet ſome *tares* there will be, ſome *hypocrites*, ſome *prophane* ones, that to the *griefe* of the godly, will not, and indeed cannot, be *diſcovered*, and ſo not *medled* with: And alſo that in many places of the world, (as among the *Heatheniſh* and *Idolatrous* Nations) the *tares* will be *Anſw.*

ſo

ſo *many*, and the *wheat* ſo *little*, that it will *ſcarce live*, or be at all *diſcernable*; yet ſaith our Saviour, be not *troubled*, but *patiently* wait, till the *great* day of judgement comes, and then the *wheat* ſhall be *ſeparated* from the *tares*, the *one* to be gathered into the *Barne*, the *other* to be caſt into *everlaſting burnings*.

Thus much for the Negative part of the anſwer to this queſtion about toleration; Now to the affirmative,

1. Whatſoever *opinion*, or *practice* thereupon, ſeems *equally* doubtfull to the *godly learned* on all ſides, ſome pleading *pro*, ſome *contra*, and both from very *probable grounds* of Scripture, to wit, ſuch as that diſpute is, about the *reigne* of Chriſt upon earth for 1000. yeares, whether it ſhall be *perſonall* or not, the affirmative whereof is held by *many learned* * *and godly* men, and the *negative* by others *alike qualified*, both for learning and godlineſſe: The like doubts ſeeme *equally* to ariſe to the *godly and learned* on both ſides, about the *power of Synods*, whether dogmatically *determinative*, or onely *conſultative*; and ſo about *Ordination* of Miniſters, whether it be neceſſary to be performed with the *laying on of hands* or not; and whether by the *whole* Church, or a *Presbytery* onely; and whether by a *Congregationall* Presbytery, or a *Claſsicall*; matters of this Nature are accompanied with *faire* and *probable* arguments on both ſides, and that from Scripture; and perſons holding either the *affirmative* or the *negative*, not withſtanding theſe *differences*, may live as *brethren*, and with much *amity* among themſelves, without any thing of that which is *truly* called *Schiſme* or *Separation*.

* *Alſtead. Twiſſe. Mead.*

2. Whatſoever in the judgement of the ſaid *godly learned*,

learned, is not *inconsistent* with *holinesse* towards God, and *righteousnesse* towards man, nor any way *disturbs* the *publick peace*, (in all which the Magistrate is a principall Judge) the said Magistrate *ought* to *tolerate*, and not onely so, but must also *protect*, * and *cherish* the *moderate*, and *brotherly* defenders of the said differing opinions, (against all opposing and persecuting adversaries) as those that ought to be esteemed *truly tender* in their consciences, because *sincerely conscientious* in their lives. As for all other *opinions* or *practices* that come not under these *limitations*, they *ought* not to be *allowed*, or the *abettors* thereof fomented in the least, what ever *pretence* of conscience they may make; There being nothing at all in *such* a conscience, that gives sufficient ground for any *rationally* to judge, that there is any part of that, which we call Religion in it.

* *Hoc Reges habent Magnificum & ingens, nulla quod rapiat dies; prodesse miseris, supplices fido lare protegere.* Senec. in Med.

May not Popery consist with the rules aforesaid, and so be tolerated? Object.

No; by no meanes, for first, the *Doctrines* of *Popery* are *directly* contrary to the *tenour* of the Scriptures, in the very letter of them. It sets up *another head* of the Church, besides *Christ*, whom it *robs* of all his *offices*, both as *King*, *Priest* and *Prophet*; it establisheth *Free-will*, *merit*, *sins* in their *owne* nature *veniall*; in many things it *adds*, and in many things *diminisheth* from the word of God, as in the *Sacraments* and other parts of *Popery*. Generally the *whole frame* and *Systeme* of it, as such, is fully *contradictory* to the truths, which the *Protestant* Magistrate is *bound* in conscience to maintaine, and as much as in him lyes, not suffer to be opposed. *Answ.* 1.

2. It is also inconsistent (1) with *holinesse* towards God, for it *allowes* and *practiceth* a most *impure* worship,

even flat *Idolatry*, by *adoration* of *Images*, *Invocation* of *Saints*, &c. (2) And *inconsistent* with *righteousnesse* towards men, for it *accounts* all of any *other* religion, *Hereticks*, and that *Faith* is not to be *kept* with such; Also that *force* and *violence*, such as is used in their *bloudy inquisitions*, * yea, and *death* it selfe, may be inflicted upon those they call *Hereticks*, as aforesaid, and that *meerely* for their *being such*, though otherwise they doe nothing either in *word* or *deed*, that may *justly* provoke the Magistrate against them, in those *Popish* Countreyes where they live. (3) It is as *inconsistent* also with the *publique peace* and safety, for by the principle aforesaid, to wit, of *breaking faith* with *Hereticks*, they hold it *lawfull*, (notwithstanding any *Oath of Allegiance* or other *assurance* given to the contrary) when *opportunity* shall serve them, and a *power* come into their hands, (which *cunningly* and *industriously* they alwayes labour after) to *cast off* all *bands* of *loyalty*, yea, and *Murder* those *Kings* & *Princes* that stand in their way, either by *assacinations*, as the story of *Hen.*4. in *France* testifies, or by *Plots* and *Machinations* otherwise, witnesse the Gun powder treason here in *England*. Now how can the *Protestant* Magistrate either *allow* or *tolerate* such a Religion as this, so plainly *contrary to*, & *inconsistent with* that *great* duty, which lyes upon him as he is the *keeper* of both Tables? should he condescend to this, would he not *incurre* the *high displeasure* of God, not onely against *himselfe*, but engage him also in a *quarrell* against the *whole* Nation, and cause him to come out against it, to *destroy* it; as he did against his beloved people of old, when once they set the *posts* of *Baal* by the *posts* of his *owne* house, and because *Idolaters*, *Ezek.*23.8.? See what he did to *Solomon* for *this very sinne*, how he *poured* out his anger,

* See Doct. *Heylins* large Geography, *fol.* 90. and 231.

anger, and *rent away* his *Kingdome* from him, 1 *Kings* 1.1,14.

Though Popery it ſelfe may not be admitted, yet may not Popiſh perſons? Object.

We muſt *diſtinguiſh* of Popiſh perſons, they are either ſuch as are in *Popiſh orders*, as *Monks*, *Fryars*, *Prieſts*, *Jeſuits* and the like; or other *common* Papiſts, that are not in Orders. We will ſpeake to both, Firſt, concerning thoſe in *orders*, they are not to be tolerated at any hand, for theſe reaſons, (1.) 'Tis *notoriouſly* knowne all the world over, that wherever they come, their *worke* is, not onely to *eſtabliſh* their owne party, to wit, ſuch as they *finde* already Popiſh, but to *ſeduce* others alſo, and by all *poſſible* meanes to *make* as many Roman Catholikes as they can. (2.) To *draw away* the people from *obedience* to their *Magiſtrates*, and ſo to make *factions* and *diviſions* both in *Church* and *State*, which moſt *ſedulouſly* and *conſtantly*, by manifold *inſinuations*, and ſubtile *artifices*, they endeavour thereby to give *advantage* to their *great Lord* and *Maſter* the *Pope*, to work his *ends* upon *Proteſtant States* & *Princes*. (3.) That they may the *better* effect all this, without *obſervation*, or *interruption* they *ſcruple* not in the leaſt, to play the *diſſemblers* moſt egregiouſly, by *changing* their names, putting on *falſe* habits, undertaking any *Callings* or *employments*, either in City or Countrey. I was my ſelfe an *eye* witneſſe of this piece of *Jeſuiticall* deceit, when upon occaſion being at *Somerſet-houſe*, not many yeares agoe, I ſaw a *Fryer* coming in from the *City*, to his lodgings, array'd like one of the *prime* Citizens of *London*, and when he had ſhifted himſelfe into his *Fryers* habit, came immediately forth to *ſalute* the *French Embaſſador*, with his *rough* coate, and *knotted*

Anſw.

Cord, downe to the ground. Is there any *doubt* to be made of it (if the truth were knowne) but that a *Prieſt*, or *Jeſuit*, may de found among all *rankes* of men, even from the *Noble-man* to the *beggar*; and of any profeſſion or trade in *England?* yea, in the *Pulpit* alſo, and perhaps *there eſpecially*; and with ſuch *pretence* of *Zeale*, *affection* and *devotion* too, that the *Devill* himſelf ſcarce can *act* his part more *cunningly*, whiles he *transformes* himſelfe into an *angell* of *light*. No mervaile people are ſo miſerably *deluded*, ſo *ſhaken* in their principles, ſo *wavering* in their Religion, when *ſuch* inſtruments as *theſe* are ſo buſie. No marvaile if they be ſo often *poyſoned* when they meet with *ſuch ſnakes* in their *hearbs*, and *ſuch death* in their *pots*. Surely theſe if any, are thoſe *croking frogs*, *thoſe uncleane ſpirits*, *or ſpirits of Devills*, as the text calls them, *that come out of the mouth of the Dragon*, *of the Beaſt*, *and of the falſe Prophet*, that is, who by their *authority* and *commiſſion* are ſent *abroad* unto the *Kings* of the earth, and through the *whole* world: *Revel.*16.13,14. Theſe if any, are thoſe *ſeducers*, or *inchanting Sorcerers*, (as the Originall * word, 2 *Tim.*3.13. ſignifies) that with a kinde of *Magicall* art and *jugling* † *ſlight* as in another place, (to wit, *Epheſ.*4 14.) deceive poore ſoules. Theſe, if any, are thoſe *grievous wolves* that *ſpare* not the *flock*, but with all greedineſſe and violence, doe make it their daily practice, (*Act.*20.29,30.) to * *draw*, or rather, *teare and rend* Diſciples after them. Now then, is there not *cauſe*

* πονηροὶ δὲ ἄνθρωποι καὶ γόητες. *Mali & ſeductores*, Vulg. & Tremel. *Improbi & impoſtores.* Beza.

† ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης. *In hominum alea per veteratoriam ad artificioſe fallendum verſutiam.* Beza. * τὸ ἀποσπᾶν τὺς μαθητὰς. *Ut ſubvertant diſcipulos ut abeant poſt eos.* Tremel. *Ut diſcipulos poſt ſe abſtrahant.* Beza. *Violentem avulſionem & diſtractionem ſignificat.* Gerh. in Harm.

enough

enough, for the *Magiſtrate* to looke after theſe *Seducers*, theſe *Inchanters*, theſe *Juglers*, theſe *grievous* * *wolves* who are ſo *active* every where to *devour* the *Sheep?* What ſaith God to the Princes of *Iſrael*, in the place before quoted, *Ezek.* 34.8,9,10. *As I live, ſaith the Lord God, becauſe my flock became a prey, and my flock became meate, to every beaſt of the field, neither did my Shepheards ſearch for my flock,* &c. *therefore thus ſaith the Lord, Heare O ye Shepheards, behold I am againſt the Shepheards, and I will require my flock at their hand,* &c. Let the *Magiſtrate* from hence *bethinke himſelfe*, leſt he come under this *ſore* threat, and the *curſe* of them that doe the worke of the Lord *negligently*, *Ier.* 48.10. If a *diſguiſed* perſon, ſhould *ſhelter* himſelfe in ſome mans *family*, under *pretence* of being his *domeſtick* ſervant, to no other end, but to *entice* the wife (which he calls his *Miſtriſſe*) to *uncleanneſſe*, and to *Murder* the husband, which he calls his *Maſter*; would it not be thought *unreaſonable*, yea, a *madneſſe*, that *they* ſhould be *endured?* ſuch and no other, is the caſe we ſpeake of, about *toleration* of *perſons* in *Popiſh Orders*. For their *maine* employment (as *ſad experience* alwaies tells us) is to *cauſe* people to goe a *whoring* from their *God*, and to be the *principall Actors* of thoſe *murders* and *Aſſacinations*, which are *contriv'd* and *deſign'd* in the *Conclave* at Rome. How much therefore doth this *juſtifie* the *worthy Acts* of our *Parliaments*, in *making* and *executing* ſuch neceſſary *Lawes* againſt *Prieſts* and *Ieſuits*, as may *prevent* theſe *deſtroying* miſchiefes, there being *nothing* that can be done by them, more *important* for the *common* good of people, either *temporally* or *ſpiritually*; or which can be more *agreeable* to the word of God, *Revel.* 18.4,5,6,7.

* λύκοι βαρεῖς. *Lupi robuſti.* Tremel. *graves*, Beza. *Rapaces.* Vulg.

For other *common* Papists that are not in Orders, if such, as *live quiet* in the land, without *acting* any thing in *word* or *deed*, which according to the *rules* aforesaid, may come *under cognizance* of the Magistrate, they *may* and *must* be permitted, especially if *Natives*, and thereby have a *civill* right to those *freedomes*, *immunities*, *protections* and *enjoyments*, which as *men*, and as *Subjects* they are borne unto. Yet alwayes these *cautions* must be added.

Provided first, That since the *principles* of Popery (which the *Iesuits* are carefull every *Papist* shall *suck* in) are so *destructive* to common *safety*, the said *Papists so tolerated*, may be kept *unable* to doe mischiefe (if *opportunity* should ever serve) and therefore either to be *disarm'd*, or *sufficient security* given, that being arm'd, they shall not make *ill use* thereof: Though the truth is, what *security* in this *case* can be good? since, as was said before, they *scruple* not at all, to *breake Faith* with *Hereticks*, as they account us *Protestants* to be: We use to say, put a *Sword* into a *madde* mans hand, and he will either *wound* himselfe or others. Though every *Papist* be not *naturally* madde, yet *spiritually* he is so, whilst against the *Law* of *God*, of *Nature*, and of *Nations*, he holds himself *bound*, to *kill* any Son of *Adam*, whom he pleaseth to terme an *Heretick*.

Provided secondly, That the said *tolerated* Papists be kept from *rising high*, and *growing great* in a State, either by *dignities*, *authorities* or *wealth*, whereby they *unexpectedly* may chance to *beare downe* all, and bring in such *streames* of Protestant bloud, as former ages have beene *overflowne* with.

Provided thirdly, That in case the said *tolerated* Papists, doe at any time, *begin to come* to such an *actuall potency*,

potency, and *height* as aforesaid, or otherwise grow *strong* and *numerous* in multitude, as occasion serves, *one* or *both* of these two things be done.

First, That they be *desired* and *prevailed* with, by the Magistrate, to *withdraw* themselves with their *Estates*, into some *Forraigne parts*, either under *such* Popish Princes as they shall *like best*, or if they had rather, into some *Plantation* or *Colony* by themselves, with *dependance* (if it *safely* may be) upon that *Civill State* (though *Protestant*) which as *Natives* they *relate* unto. Alwayes provided here also, that such *satisfactions* be first made to the said *State*, from whom they obtaine this *liberty* and *favour*, of so *quiet*, *free*, and *advantagious* a *remove*, as may *answer* the *dammage* which will be sustained in the *losse* of such *common services* and *contributions* from their Estates or otherwise, as should have been *performed* by them, if they had not so *removed*.

Secondly, in case they shall not *accept* of the said *liberty* of removing, upon the *termes* aforesaid, then so farre to be *willing* to *part* with their *dignities*, *authorities* and *powers*, and also with such a *proportion of their wealth* to the *publick use* of the said *State*, under which they desire to *abide*, as may give a *sufficient security* to the said State, under which they *so live*, that neither *they*, nor the *Religion* which they *professe* and *maintaine* shall be *endangered* by them, though they should be *numerous*.

Then it seemes you would have a Papist suffer, (at least in his estate and outward Priviledges) meerely upon that account because he is a Papist. Object.

Though the aforesaid *dangerous* principles of *Popery*, being *intrinsecally essentiall* to Popery, as such, would give occasion very farre to *dispute* and *assert* that very thing, *Answ.*

thing, to wit, that a Papiſt, as ſuch, ought *ſo farre* to ſuffer, as *not to be tolerated* amongſt Proteſtants, no more than he may be *compelled* to be a Proteſtant: Yet we will wave that queſtion, and affirme, that in the caſes before named, it is not a *ſuffering* which is put upon a *Papiſt* conſidered *ſimply*, as ſuch, but conſidered as one, *able* (whilſt *great* in power and eſtate) to *act* according to the ſaid *dangerous principles*, which his Religion *binds* him to, by reaſon whereof, the *Proteſtant* State under which he lives, *cannot* be *ſecure* from *danger*, nor yet *ought* to truſt to the *loyalty* of ſuch, as by the *very Religion* they profeſſe, may *lawfully* be *diſloyall* when they *pleaſe*, Yea, and are *bound* to be ſo, when they are *able* and have *advantage*.

Object. *Is it not as lawfull for a Popiſh State to deale thus with Proteſtants?*

Anſw. No certainly, there is not a *parity* of reaſon, for the *Proteſtant* holds no ſuch *dangerous principles* againſt Popery, or a Popiſh State, as the Papiſts doe againſt the Proteſtants. The Proteſtant is *ſo farre* from *holding* or *juſtifying* the ſaid principles, that he *abhominates* and *deteſts* them. Nor was it ever known, that *Proteſtants* did any where ever *practice*, or *attempt* them, or any *like* them: Their *Religion* teacheth them *better* things, to wit, to live *peaceably*, *loyally*, and in *quiet ſubjection* under that civill power, whether *Popiſh* or *otherwiſe*, where providence hath placed them: And upon no *pretence* whatſoever, be they never ſo *wealthy*, *great*, or *numerous* to *riſe* up againſt their *lawfull governours*, or any way by *force* or *violence* to propagate their Religion.

Object. *Doth not experience ſhew that Proteſtants themſelves (as well as others) have riſen up in Rebellion againſt their Ma-*

Magiſtrates and lawfull Princes? Not onely the Chronicles and practiſes at home in England *declare it, but in* France *alſo, and in* Germanie *and other Countries.*

Whea any *private* perſon or perſons, even among *Proteſtants*, without any *legall* call, have indeed *riſen* up againſt their Magiſtrate, it hath ever beene *diſallowed*, and by the principles of Proteſtant Religion *adjudged puniſhable*, yea, and hath ſeldome eſcaped. * But *Anſw.* 1.

Secondly, in caſe of *generall oppreſſion*, and *manifeſt breaches* made, upon the *conſciences*, *perſons* and *eſtates* of the Proteſtant ſubjects, they *may*, and *ought* to be ſo *faithfull* to their *owne peace* and *welfare*, as to *petition* the *ſupreme* Magiſtrate in office for his *conſent* and *aſſiſtance* for the calling of Parliaments; which Parliaments ſo called, are *ſtrictly* bound, *impartially* to require an *accompt* of ſuch *offenders*, as have any way been *Authors* or *Abetters* of the ſaid *oppreſſions*, or *wrongs* done unto the Subject. And in caſe the ſaid *offenders* are ſo powerfull, either by their *Intereſt* at home, or their *Allyes* abroad, that they cannot in an *ordinary* and *peaceable* way, be brought to Juſtice; then it is the duty of the ſaid *Parliaments*, or other *Supreme Authority*, which are the *Legiſlative power*, to *raiſe* Armies, *fight* Battels, and *forcibly* ſubdue the ſaid *offenders*, whether *Kings*, *Nobles*, or any other *perſons* or *parties* whatſoever: Yea, and they may alſo (if need be) *call in* ſuch *Forraigne aids*, as ſhall be found neceſſary for their *reliefe*, and may *reciprocally* give the ſame to their friends abroad, who lying under the *ſame* or the *like oppreſſion*, ſhall deſire help. And that this hath beene our *very caſe* in *England*, and the juſt ground of our *preſent Wars*, no man that judgeth *righteouſly* can deny. How farre it is, or may be the *Caſe* of the *Proteſtants* in *France* and *Germany* or elſewhere, and

* *Vis magna populi eſt, principis major tamen.* Senec. in Octav.

how far alſo it may prove the *duty* of *Engl.* (if deſired by any of them) to give *aſſiſtance* to them, time will ſhew.

For concluſion of this head of our diſcourſe take theſe few Queries.

1. Whether in caſe, through the *neglect* of the Magiſtrates *Zeale* and *faithfulneſſe* in the performance of the *duties* aforeſaid, (as he is *keeper* of both tables, either the *purity* of doctrine or worſhip ſhould be *ſtained*, the reines let looſe to the *licentiouſneſſe* of men, any *undoubted* Ordinance or inſtitution of the Goſpel ſhould be *diſ-owned*, particularly ſuch as a *ſettled Miniſtery* and the *maintenance* thereof, and that by a ſort of ſuch perſons as now ſeeme to *reigne*, or at leaſt *ſeeke to ſhelter* themſelves *under publick favour* and *protection*: Whether I ſay, all the *ſinne* and *miſery* that would follow thereupon, would not *lie chiefly* at the ſaid Magiſtrates *owne* doore? It ſeemes to be laid no where elſe ſo much as there, *Ezek.* 34.8,9,10.

2. Whether, if the *Magiſtrate* (for the *ſins* of the people) ſhould become guilty of ſo *great* an *evil*, as aforeſaid, one of the next *heavy* puniſhments, which might be *juſtly* lookt for, would not (in all likelyhood) be the *plucking* up of *Magiſtracy* it *ſelf* by the *very* * *roots*, according to the opinion and hope of the rigid *Anabaptiſts*? May not this well be feared, ſince the Miniſtery hath no *leſſe footing* in the Scripture (as we doubt not will appear ſufficiently proved in the next Chapter) than *Magiſtracy* it ſelfe hath.

**Ubi non eſt pudor, nec cura juris, ſanctitas, pietas, fides, inſtabile regnũ eſt.* Senec. in Thyeſt.

3. Whether if that *fatall* day of the *downfall* of the *Magiſtracy* alſo (which God avert) ſhould farther *obſcure* the *glory* of this nation, theſe three moſt *dreadfull* judgements (among many others) would not *inevitably* follow

follow? (1.) Would not all manner of *belliſh* * wickedneſſe, whether *Sodomy*, *Inceſt*, or what elſe could be named *worſe*, *perpetrated* without controll? Would not all manner of *unnaturall mixtures*, not onely among *men*, but even with *beaſts*, (I abhorre to ſpeake it) break in with violence, as too many *ſad ſtories* tell us they often have done, in thoſe places of *thick darkneſſe* where the *Devill* himſelfe hath had his Throne? Had not the Scriptures intimated *theſe things*, and told us *how many Nations* God had *abominated* and *deſtroyed* upon that *account*, we ſhould not have *here* named them, ſee and compare *Rom.* 1. from 21. to 32. with *Levit.* 18. from 22. to 30. (2.) Would not *unheard* of cruelties, and *all manner* of outrages be *continually* acted upon the *perſons* and *eſtates*, even of *neareſt* relations, (in caſe any relations were at all acknowledged) ſuch as the very *heathen* man himſelf, aſſign'd to no other but the *iron* † age? (3.) Would not the *knowledge* and *feare* of the *true* God, altogether *vaniſh* from mens *mindes* and *hearts*, and no other Deity be *adored*, than what was acknowledged by thoſe *Savages*, which the world was *peopled* with, before men were brought into any *civill* Society? remarkable is that place in *Judges* 17. 6. *When there was no King in* Iſrael, *every man did that which was right in his owne eyes.*

* *Vitio potens regnat adulter.* Senec. in Hippol. *Jura pudorq; & conjugii ſacra fides fugiunt aulas.* Idem. in Agamem. *Collecta vitia per tot ætates diù in nos redundant, ſeculo premimur gravi, quo ſcelera regnant.* Idem. in Octav. *Audax omnia perpeti gens humana ruit per vetitum nefas.* Horat. carm. l. 1. od. 3.

† *De duro eſt ultima ferro; Protinus erupit venæ pejoris in ævum Omne nefas: fugêre pudor, verumq; fideſq; In quorum ſubiêre locum fraudeſq; doliq; Inſidiæq;, & vis, & amor ſceleratus habendi.-- Vivitur ex rapto: non hoſpes ab hoſpite tutus, Nec ſocer à genero -- Imminet exitio vir conjugis, illa mariti. Victa jacet pietas.* Ovid. Metamorph. lib. 1.

Thus *Perſius* complaines of ſome in his time, that ſcrupled not becauſe ungoverned, *Tollere de Templis & aperto vivere voto.* Satyr. 2.

4. Whether he that *ſees* not, and *feares* not, *ſuch* conſequences as theſe, upon the *extirpation* of *Miniſtry*, and *Magiſtracy* (much more if he hath any hand for the *effecting* thereof) be not (as is *much* to be feared) given up to that *judgement*, named in *Eph.* 4. 19, even to *blindeneſſe of minde, and hardneſſe of heart, to worke all kinde of wickedneſſe with greedineſſe?* and whether, though God may *juſtly* make uſe of ſuch a *ſmart* rod (or *Scorpion* rather) to *ſcourge* a people whom his ſoule *hates*, he will not at laſt, *throw* the *rod* it ſelfe into that *burning fire*, which for *ever* will remaine *unquenchable?*

5. Whether ſuch as are *better* ſighted, and ſo *diſcerne* theſe *dangers*, upon the aforeſaid *premiſes*, ſhould not *ſtirre* up themſelves, yea, and *ſuffer* the words of *exhortation* from others alſo, to *quicken* them, in the *great* and moſt *neceſſary* work of *reformation*, as among the *people* in generall, ſo particularly in the publike *Miniſtery* and *Magiſtracy* both of *this* and our *neighbour* nations? and whether by ſuch a *faithfull* * diſcharge of ſo *great* a *duty*, our *peace*, our *plenty*, and *ſecurity*, as to all *outward* good things, will not be farre *greater* than any *arm* of *fleſh* can give? and that which is *beſt* of all, our *Goſpel* be *ſtill continued*, our holy Profeſſion *honoured*, our religious Counſels *eſtabliſhed*, our Government be *enſpirited* with the *wiſdome*, and *ſhined* upon, by the *preſence* of the *God* of *glory*; and our *Governours* themſelves, after ſuch *bleſſed* † work, receive the *recompence* of that reward, which (though not deſerved, yet) will *certainly follow* thereupon.

* *Ferrum tuetur Principem; melius fides. Decet timeri Cæſarem, at plus diligi.* Sen.

† *Pulchrum eminere eſt inter illuſtres viros; conſulere patriæ; parcere afflictis, ferâ cæde abſtinere; tempus atque iræ dare; orbi quietem; ſeculo pacem ſuo. Hæc ſumma virtus: petitur hâc cœlum viâ.* Senec. in Octav.

CHAP.

CHAP. IV.

That a Preaching Miniſtery is an Inſtitution of Chriſt, and that certaine perſons are appointed thereunto by way of Office, and by whom, and in what manner the ſaid perſons are inveſted in the ſaid Office: all clearly proved by the Scriptures of the New Teſtament, with certaine Corollaries ariſing therefrom, and certaine quæries againſt the Denyers and Oppoſers of the ſaid inſtituted Miniſtery; where, alſo, that kinde of Preaching or Exerciſing of Gifts, which is called Propheſy, is examined, and ſtated, with ſuch boundaries ſet, as the Scriptures doe require therein.

THere being very much ſaid already on behalfe of an *inſtituted Miniſtery*, by divers *able* and *learned* Men; I will onely put downe certaine *Poſitions* concerning the ſame, with the *prooſes* thereof, and referre the Reader to the *Catologue* hereafter named, for ſuch *farther ſatisfaction* therein, as he ſhall *deſire* or find needfull.

Firſt, Poſition. A *Preaching Goſpell* Miniſtery is an holy *inſtitution* or Divine *Ordinance* of Jeſus Chriſt, *founded* on the Scriptures of the new Teſtament, *Mat.* 28. 19. *Go ye therefore and teach all nations*, 1 Cor. 3 *who then is* Paul, *and who is* Apollo, *but Miniſters by whom yee believed even as the Lord gave to every one*, v. 5 *for we are labourers together* * *with God, yee are Gods Husbandry, yee are Gods building*, v. 9. All our worke, both of *laying Foundations* and *building* thereupon is at *Gods* appointment, verſ. 10. the *Seed* wee *ſow*, the *Plants* wee *ſet*, and all our *paines* in watering thereof, is as he hath *commanded* and *directed*, and *proſpers* no farther then *hee* pleaſeth, 1.

* θεῦ συνεργοὶ. *Silicet quos Deus ſibi aſciſcit adminiſtros, vel operis participes*, Bezi.

seth, *v.*6,7. *Therefore let a man so account of us, as of the Ministers* [a] *of Christ, and Stewards of the Misteries of God.* Chap.4.& 1. *Not that we are sufficient of our selves, to thinke any thing, as of our selves, but our sufficiency is of God, who also hath made us able Ministers of the New Testament, not of the letter but of the spirit,* 2 Cor.3.5, 6. *And all things are of God who hath given to us the Ministery of reconciliation,* Chap. 5.18. *And hath committed* [b] *to us the word of reconciliation,* vers.9. *Now then we are Embassadours for Christ,* v. 20. *we then, as workers together with him, beseech you that yee receive not the grace of God in vaine,* Chap.6.1. *Say to* Archippus, *take heed to the Ministery which thou hast received* [c] *in the Lord, that thou fulfill it,* Col.4.17.

[a] ὑπηρέτας ex ὑπὸ & ἐρέτες Remex, qui remum navi agit: dicuntur illi qui subserviant, quasi subremiges: metaphora à re navali sumptâ. Beza. *Vox laborum & ærumnarũ est.* Aret. Under-rowers, as if they were Captives (saith Dr. *Sutton*) condemned to the oares. Leigh. *Crit. Sacr.* [b] ἱκάνωσε ἱκανὸς dicitur, *qui certa subsidia habet & præsidia, quibus instructus, ad docendum alios potest laudabiliter accedere,* Aret. *in.* 2 Tim 2. [c] δέμενοι ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. *Hæc forma loquendi, vid. ponere verba in ore, quum de Deo agitur, peculiarem habet emphasim, quâ significatur & cor loquentis à Domino impelli, & linguam Regi, & auctoritate docendi præditos esse qui Divinitùs sunt ad hoc munus delecti.* Beza *in loc.* [d] παρέλαβες, παραλαμβάνω, *Accipio quasi per manus traditum, ut qui accipit aliquid à majoribus sibi relictum.* Stephan. *in Thess.*

2. *Second Position*, The Gospell Ministery includes, not onely the *Dispensation* of the *word*, but *Baptisme*; not onely the gift of *Teaching*, but the care of *feeding*, both by pure *Doctrine* and the holy *Sacraments*, yea, and also the *governing* of the *flock* of Christ, *Mat.*28.19. *Goe teach* (*I*) and *Baptize* too, the *Commission* is as *positive* for the *one*, as for the *other*, and for both *conjunctim*, who ever is called to *one*, in the same moment by this Text, must be ready (as occasion serves) and so in an *actuall capacity*, to administer the *other*, Acts 20. 28.

Take

Take heed therefore unto your ſelves, and to all the flock, over the which the holy Ghoſt hath made you overſeers, to feed the Church of God.*

* ποιμαίνειν It ſignifies moſt properly to feede as a Shepheard. ποιμαίνειν, *Non ad unam tantum paſtoralis officii partem, ſed ad reliquas omnes partes curandi gregem extenditur; quæ ſunt ducere & reducere, defendere, ſanare, moderari, dirigere.* Gerhard. *Paſcere & regere ut paſtor gregis* Janſen *in concord. Evang.*

Third Poſition. This inſtitution and appointment is to a *diſtinct* and ſpeciall *office*, not to a *generall duty*, which belongs to all as *Chriſtians*, ſuch as prayer, publique worſhip, &c. But to a *particular* duty of office, to be performed by *certaine* perſons *purpoſely* intended, fitted, and ſet apart for this worke, 1 *Tim.* 3. 1. *if a man deſire the Office† of a Biſhop, he deſireth a good worke*, 1 Theſſ. 5. 12. *And wee beſeech you Brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you*, i. e. as *Officers* on that behalfe, the Text is full for it. What were thoſe *Elders* of the *Church*, Acts 20. 17. And thoſe *Biſhops* (alias Presbyters) and *Deacons*, Phil. 1. 1. but *Officers diſtinct* from *other* members, and from the *whole* Church, which was the *body*, to which they were officers: Thus the Apoſtle elſewhere, 1 *Cor.* 12. 27, 28. *Now yee are the body of Chriſt, and members in particular. And God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers, &c.* Heb. 13. *Remember thoſe which have the rule over you, who have ſpoken to you the Word of God*, v. 7. *and obey them that have the rule over you, and ſubmit your ſelves, for they watch for you ſoules, as they that muſt give account*, v. 17. 3.

† ἐπισκοπὴ. ἀπὸ τῦ ἐπισκοπεῖν, *diligenter inſpicere: vocula* ἐπὶ *intendit ſignificationem.* Alſted. *Significat munus ſeu officium paſtoris Eccleſiæ; ac curam connotat, qualem Paulus indicat.* Act. 20. 28. Piſcat. in 1 Tim. 3. 1.

Fourth

4. *Fourth Position.* This *office* of the Gospell Ministery, is a *standing*, *abiding* and *lasting* Office, that must *continue* throughout *all* ages, till the *whole* worke of the *Gospell* be at an end, both in *converting* and *building* up the elect of God, *Mat.*28.19.20. *Go teach all Nations as I have commanded you, and loe I am with you always, even unto the end* * *of the World*, Amen. *Eph.*4.11,12,13. *And hee gave some Apostles, &c. some Pastors and Teachers for the perfecting of the Saints, for the worke of the Ministery, for the edifying of the body of Christ, till wee all come in the unity of the Faith, and of the knowledge of the Sonne of God unto a perfect man, unto the measure of the stature of the fulnesse of Christ. If this office were* not to continue, to what purpose doth the Apostle describe the *qualifications* and prophesies of those that should beare the same, as he doth at large, 1 *Tim.*3. from *v.*1. to 8. and *Titus* 1.6.9. and why also is maintenance provided for it, if it *continueth* not, 1 *Cor.* 9. 13, 14. *Doe yee not know, that they, which minister about holy things, live of the things of the Temple? And they that waite at the Altar, are partakers with the Altar? Even so hath the Lord ordained,* * *that they, which Preach the Gospell, should live of the Gospell.* Gal. 6. 6. *Let him that is taught in the Word communicate to him that teacheth in all good things.* Besides, if this Office *contine* not, how are the *Prophesies* concerning it *fulfilled?* Jer.3.15. *I will give you Pastors according to mine heart, which shall feed you with knowledge and understanding*, And Chap.23.4. *And I will set up Shepheards over them which shall feed them*, much of this whole *Chap.* is spent this way *Isaiah* 30.20. *Though the Lord give you the Bread of adversity, and the Water of*

* ἕως τῆς συντελείας τοῦ αἰῶνος. *i.e. usque ad seculi finem, vel consummationem totius mundi.* The same Phrase used in *Mat.*13.39. & 24. 3. *Heb.*9.26.

* διέταξε *Præceptis instituit, vel constituit.* διατάξεις & διατάγματα, *Dicuntur, Principum Edicta.* Heb. 11.23. Beza, *in* Mat.11.1.

of affliction, yet ſhall not thy Teachers be removed into a corner any more, Iſaiah 60. 1, 2, 3. &c. The *glory* there ſpoken of, that ſhall *ariſe* and *ſhine*, is applied *principally* by the *beſt* Interpreters, to the *Goſpell Miniſters.* The like in *Ch. 66. 20, 21. I will alſo take of them for Prieſts and Levites, ſaith the Lord God*, the meaning of which we finde quoted in the Margent, 1 *Pet. 2. 9.* where is mention made of the *royall Prieſt-hood*, that miniſter the ſincere Milke of the Word ſpoken of in the ſecond Verſe.

Fifth Poſition. This Office is *confined* to certaine *ſpeciall* perſons, it doth not, nor yet can belong to *all*, nor to *any promiſcuouſly*, but to *ſuch* and *ſuch*, excluſively to all elſe, 1 *Cor. 12. 28. God hath ſet ſome for Teaching, and ſome for Government, &c. marke, ſome*, not *all.* Eph. 4. 11. *Hee gave ſome Evangeliſts, and ſome Paſtors and Teachers.* It was but *ſome* of the Diſciples whom Chriſt ſent forth, not *all*, onely *ſeventy* of them, *Luke* 10. 1. *After theſe things the Lord appointed other ſeventy alſo, and ſent them two and two before his Face into every City.* Other 70. that is, beſides the 12. which hee had ſent out before *Mat. 10. 1. 6.* And then *ſeven* others were appointed (a *ſet* number, to wit, *ſeven*) and no more, *Acts 6. 3. Wherefore brethren* (ſay the Apoſtles then preſent) *looke you out among you, ſeven men of honeſt report, whom wee may appoint, &c.*

Sixth Poſition, That ſet *ſumme*, or *certaine* number, who of *all* others are *intended*, and *fitted* by God, for this *great Office*, and may, and doe of *right*, take it upon them, are onely *ſuch* as have theſe following *Evidences*, for the ſufficient proofe of their ſaid *right*, in ſo doing, to wit, ſomething

Internall[a], and ſomething *Externall*, the *concurrence* of both which (as farre as poſſibly they can be duly had) is *neceſſary*.

a *Notandum verò ad has functiones, Eccleſiaſticas, atque imprimis ad Miniſterium verbi, duplicem vocationem eſſe neceſſariam: unam arcanam, quâ qui eligendus eſt, ſentiat intus ſe vocari à Deo: alteram manifeſtam, quâ legitimè per Eccleſiam vocetur: quos enim Deus ad ordinarium Miniſterium mittit: utroque genere vocationis vocat. Vid* Zanch. *copioſius in.* 4. *præcept. lib.* 1. *pag.* 778. *Vide etiam Ameſium lib.* 4. *cap.* 25. *de conſcientia.*

1. *Internally*, three things are requiſite (1) At leaſt *competent* (if not *eminent*) qualifications, both for ſpirituall *graces* and Miniſteriall *gifts*, the *latter* of which is as *eſſentiall* to make a *true Goſpell* Miniſter, as the *former*, to make a *ſincere* Chriſtian: *both* muſt *meet* in ſome *good* degree, elſe he cannot be ſuppoſed to be either *intended*, or *fitted* by God, for *ſuch* an *Office* or the *worke* of it. [b] Thoſe *ſent* out and *appointed* to Preach (as ſome of them did) *Acts* 6. 3. were to be *men of honeſt* [b] *report, full of the holy Ghoſt and of wiſdome*, ſo 1 Tim. 3. *A Biſhop muſt be blameleſſe, vigilant, ſober, of good behaviour, given to Hoſpitality, apt* [c] *to teach* v. 3. *one that can rule his own houſe, and the Church well*, v 5. *not a novice*, v. 6. *one of a good report*, v. 7. *not given to Wine, no ſtriker, not greedy* [d] *of filthy lucre, but patient, not a brawler, not covetous*, v. 3. here is the *Character* of one *fit* to be a *Miniſter* of the Goſpell, we have the like in *Titus* 1. where many of the very *ſame* expreſſions are uſed, and ſome *others* added, to wit, hee muſt be *as the Steward of God, one able to governe his own Houſe ſo well, that*

b μαρτυρουμένους. *Idoneo teſtimonio ornatos.* Beza. *Spectatæ probitatis viros.* Eraſ.

διδακτικὸν. *Significat, non ſimpliciter Doctorem, ſed facultate docendi præditum, & ad docendum appoſitum.* Muſc. in loc. com.

d μὴ αἰσχροκερδῆ. *Turpiter lucri cupidum, vel turpis lucri,* Eraſ. *vulg.*

that his children must not be unruly or accused of ryot, v.6. *he must not be selfe willed, not soone angry*, vers.7. *but a lover of good Men, Just, Holy, Temperate*, ver.8. *holding*, [a] *fast the faithfull word, as he hath beene taught, that he may be able by sound Doctrine, both to exhort and to convince* [b] *the gaine-sayers*, v.9.

a ἀντεχόμενον. ἀντέχομαι, *Quasi contra teneo adversus trahentem. Propriè qui adhæret alicui velut unguibus affixus, nec se sinit avelli.* Eras. *Vult fidelis Sermoni Episcopum prorsus affixum esse, ac mordicus tenere, ne possit ab eo divelli* Hyp.in.loc. b ἐλέγχειν. *Significat convincere, & causam aliquam eo deducere, ut objici, aut prætexi nihil amplius queat. verbum est forense.* Hype.

The second *Internall* requisite, is an holy *inclination, disposition* and *bent* of heart, towards *this* worke above *all* others, with such *ends* and *aimes* in the undertaking of it (*when call'd to it*) as are *sutable* thereunto, (to wit) the *turning* of sinners unto God, the *establishing, perfecting* and *building* of them up, when so *turned*, and *earnestly* to *contend* for the truth, and that unto *sufferings*, if need be. Thus *Paul*, when the *time* was *come* for him, to *take upon* him this *great* worke of the Gospell, see what a *new* spirit was put into him, what a *strong* bias he had upon his *heart*, for no sooner had hee a *call* by *grace* to *reveale* Christ among the Gentiles, but immediatly [a] he obeys; *hastens* to *Arabia, Damascus*, the Regions of *Syria* and *Cilicia*, &c. in so much that the *Churches* of *Juda*, which never *knew* his face, *wondred* much, and *joyed* not a little at the *newes* of it, as appeares at large *Gal.* 1. from 14 to 24. *v. Excellent* are those passages of *holy Zeale* in this our *Apostle*, in reference not onely to his *Preaching*, but to his *sufferings* also, for the *Preaching* of the *Gospell*, Acts 20. from 18 to 28. Among other passages in that place, observe the *heate* of his *Divine Love* in the *defence* of that *truth*,

a εὐθέως. *Quasi, ipsissimo momento.*

which he had brought to *Light*. *And now behold I goe bound* [a] *in Spirit to Hierusalem*, v. 22. and that, though I *know that Bonds and Afflictions in every City abide me*, v. 13. *but none of these things move* [b] *me, neither count I my selfe deare unto my selfe, so that I may finish my course with joy, and the Ministers which I have received of the Lord Iesus to testify the Gospell of the grace of God.* The like wee have *Chap.* 21. 13, 14. where when some were *bemoaning* him for the *sufferings* which were like to befall him, and therefore would have *disswaded* him from *going up* to Jerusalem, hee bespeaks them thus, *what meane you to weepe and to breake* [d] *mine heart? for I am ready not to bee bound onely, but also to die at* Jerusalem *for the Name of the Lord Jesus.*

[a] δεδεμένος τῷ πνεύματι. *Vinctus Spiritu*, i. e. *spiritus sancti impulsu ac mandato, tanquam vinculo illuc me pertrahente.* Beza.

[b] ὐδενὸς λόγον ποιοῦμαι. *Nullius horum vereor.* Vulg.

[d] συνθρύπτοντες μου τὴν καρδίαν. *Cor meum molle reddentes, vel molliscere facientes, aut certè animi mei robur frangentes.* Steph. *in* Thes. *Comminuentes, nam lachrymis cor dicitur frangi, vel comminui.* Piscat. *in* Schol.

The *Third Internall* requisite, is an *humble waiting* on God, for a *call*, as knowing, that no man *ought* to take this *Office* upon himselfe (no though never so *fit* for it, in the judgement of any) till *called* to it. Who was so *fit* for that *great worke*, which *Christ* undertooke? yet hee comes not to it, till *called*, Heb. 5. 4, 5. *No man taketh this honour unto himselfe, but hee that is called of God as was* Aaron. *So also Christ glorifyed not himselfe to be made an high Priest, but he that said unto him, thou art my Sonne to day have I begotten thee.*

Externally, there are many *requisites*, but may *all* be comprehended under two Heads, Vocation, Ordination.

Vocation,

Vocation, or a *call*, preparative to which are *ſeven* things.

First, ſome *generall probation*, according to that in 1 *John* 4. 1. *Believe not every ſpirit, but try the ſtirits, whether they are of God: Becauſe many falſe Prophets are gone out into the World*, Revel. 2. 2. The *Angell* of the *Church* of *Epheſus*, is commended there, for *trying* thoſe, *which ſaid they were Apoſtles and were not, but were found liars*.

2. *Nomination*, or (if divers ſtand) *election*, which is by the Church. *Nomination*, doth not neceſſarily ſuppoſe *competition*, with others, but *election* properly ſo called, doth, it being the *choyce* of *one*, or *more*, out of any number, where *ſome* are left, thus in *Acts* 6. 3. *They choſe ſeven men*, &c.

3. *Preſentation*, before the *Officers* or *Elders* of a Church, or Churches, in the place before cited, to wit, *Acts* 6. 6. when they had *choſen ſeven men*, by name, *they ſet* * *them before the Apoſtles*.

4. *Examination*, by the *Officers* or *Elders*, before whom *ſuch preſentation* is made, it was in reference unto *this*, that *Timothy* muſt *lay hands ſuddenly* † *on no man*. 1 *Tim.* 5. 22. that hee might have *time* to know, what manner of *life*, what *graces*, what *abilities* ſuch or ſuch ſhould have, to *recommend* them to ſo *great* a *worke* and *Office*. The like is plainly intimated concerning *Titus*, *Chap.* 1. 5, 6, 7.

5. *Senſation*, or a more *ſpeciall* and *through taſt*, of the *gifts* and *graces* of the *perſon*, or *perſons*, now in the *way* of choice, the firſt *generall probation* before named, was but in order to *nomination* by the Church, but this, is in order to *full ſatisfaction*, and that not onely to the *Church*, but to the *Officers* thereof. That this *experimentall*

* ἔστησαν ἐνώπιον τῶν ἀποστόλων. *Statuerunt in conſpectu Apoſtolorum.* Beza.

† ταχέως, *Citò, id eſt, ne temerè quoſvis ad Eccleſiaſticam ullam functionem admitte.* Beza.

mentall knowledge of *gifts*, and *graces*, by a Divine *ſenſation*, and *taſt*, both of the *whole* Church, and *Officers*, is neceſſary, and was alwayes *firſt* had, concerning perſons to be *appointed* to this great worke, appeares from *theſe* Scriptures, if any pleaſe to take paines to read them, *Acts* 1.23. and 6.3.5. & 13.1,2,3. *Titus* 1.5,6,7. 1 *Tim.* 5.22. for the men they were to *chooſe*, muſt be ſo, and ſo *qualified*, as in *all* thoſe places, and the ſeverall *contexts* before and after, is required. Now how could they *know*, whether they were ſo *qualified*, or not, unleſſe by *ſuch* a *ſenſation*, and *taſte* as aforeſaid? *Reports* would not *ſerve* here, there muſt be *experience*. If *all* mens preaching muſt be *tried*, and *weighed*, and their *Doctrine*, and *ſpirit proved*, ſurely *his* moſt of all, that muſt be the *Shepheard* and *Paſtor*, * the *Feeder*, and *Guider* of the *flock*, Iohn 2.10.

* ποιμὴν πεζβάτων. *Paſtor ovium, qui & paſcebat, & regebat gregem.* ποιμένα λαῶν, Hom. Il. 1.

6. *Approbation* †, and *good* liking, both by the *Church*, and its *Officers*, which *chiefly*, are the *Presbytery*, as aforeſaid. Chirſt his *own miſſion* from Heaven is *aſſerted*, as upon *other* grounds, ſo upon *this* alſo, among the reſt, that hee was *approved of God, as the men of Iſrael themſelves alſo knew*, Acts 2.22. and whoever elſe is found, to *ſerve* Chriſt, hee is ſaid to *be acceptable to God, and approved of men*, Rom.14.18. *Paul* (though an *Apoſtle*) yet *commends* not *himſelfe*, or his *owne Miniſtery* any otherwiſe, than *as it is approved of God*, 2 *Cor.* 10.18. either *immediately*, by the *Teſtimony* hee gave thereof from *Heaven*, as that *famous* ſtory, *Act.9.* from

† *Differt autem electio ab ordinatione, quia illa præcedit, hæc ſubſequitur: in nomine autem electionis includimus examinationem, ſeu probationem: ſunt enim prius homines probandi & examinandi, cognoſcendique, an ſint digni Miniſterio Eccleſiaſtico, & deinde eligendi: electi verò confirmandi.*

Zanch. *lib.* 1. *in* 4. *præcept. page.* 778.

from 3. to 23. againe repeated, *Acts* 22. from 1. to 22) or *mediately*, by the *approbation* of the Church, *Acts* 13. 1,2,3. *Apelles* is numbred among them that *were approved in Christ* (to wit,) by *Paul*, and the *Church*, Rom. 16. 10. *Timothy* muſt *ſtudy to approve* [a] *himſelfe unto God, a Workeman that needeth not to be aſhamed, rightly dividing* [b] *the word of truth*, 2 Tim. 2. 15. The Church at *Philippi* muſt endeavour to *abound in knowledge and in judgement, that they might approve things excellent*, Phil. 1. 10. Now wherein could their *knowledge* and *judgement*, be more *needfully* or *better* made uſe of, than in this *great* buſineſſe, about the *choice* of ſuch, as were to be *employed*, and *ſet over* them, in the *work* of the Lord?

a δόκιμον παρασῆσαι. *Probatum, i.e. quem pietatis ſpectandæ & ſinceræ fidei ipſa experientia docuerit.* Silver allowed upon the Goldſmiths tryall, it is called δόκιμον *i.e.* good and current, *Leigh. Crit. Sac.*

b ὀρθοτομοῦντα. *Qui rectè ſecet. Eſt autem ſumpta tranſlatio ab illa legali victimarum lectione ac diſtributione. Ergo ait ille, qui nihil prætermittit quod dicendum ſit, nihil mutilet, diſcerpat, torqueat.* Beza. *Metaphora à convivii apparitoribus, & dapum inſtructoribus ducta.* Gerhard. *Alii metaphoram ſumptam volunt a patre, qui panem alendis filiis in fruſta dividit, quantum cuique convenit.* Leig. Crit. Sac.

Upon this followes *acceptation*, and then the *act* of *election* is *compleat*, or rather, hath obtain'd *its end* now, and not before; for *now* it becomes, rather *vocation*, than *election*, a *true call* more properly, than a *bare choice*; that which we call *election*, being but *in order* unto this; and *this*, in order to the ſecond generall head of *externall* requiſites, to wit, *Ordination*, which comes not, till the *former*, that is, the *call* be firſt *viſible*, and then it followes as a *conſequence*, no leſſe *neceſſarily eſſentiall*, than its *antecedent*, the *call* was. And this is not *gratis dictum*, the Scripture it ſelfe being *cleare* for it. Among other Texts at preſent let *Acts* 13. 2. ſuffice, where *Ordination*

dination is plainly expreſt, in the *ſence* beforenamed, to wit, as a *conſequent* of the *call*, and alſo, as *poſitively commanded*, as the *call*, is *clearely aſſerted*, *ſeperate* * *me* Barnabas *and* Saul *for the worke*, *whereunto I have called them.*

* ἀφορίζατε, *Seperate*, Beza. *Segregate.* Vulg. ἀφορίζω *ſignificat ſecernere aliquid & ſegregare tanquam eximium.* Cornel. à lapide. *Eſt certò deſignare & cum judicio deligere.* Bullinger.

This was Gods owne *immediate call*, an *extraordinary* Act, but who can looke for, or doth at any time meet with any ſuch call now, upon which the ſeparation there mentioned ſhould follow?

Anſ. The call aforeſaid, to wit, by the *Church*, and its *Officers*, is as *truly* * a *call* from God, as *that*, which *Barnabas* and *Saul* here had; provided, that the aforeſaid *call*, by the *Church*, and its *Officers*, be done according to *Goàs Order*, *Rule*, and *Appointment*. The difference of *immediate* and *mediate*, the *latter* being *agreeable* to *that* word which comes out of the *mouth* of God, is not ſuch, as that the *one* ſhould be ſaid to be from God, and not the *other*.

* *Eccleſiaſtica vocatio ſit à Deo ſed per Eccleſiam. In 4 præcept.* Zanch. *lib.* 1. *pag.* 779.

Now therefore, for *Ordination properly* ſo called, (*examination*, *approbation*, and *call*, with the *reſt* of the particulars *pertaining* thereunto, being premiſed) it hath three *diſtinct acts* in it.

1. The *Presbytery* or *Elders*, of one or more Churches, do *ſolemnely ſeparate*, and *ſet apart*, ſuch, or ſuch a perſon, for the *worke*, to which he was *called*, as aforeſaid, *Acts* 13.2. *Separate mee* Barnabas *and* Saul, *Titus*. 1.5. *for this cauſe left I thee in Creet that thou ſhouldſt ſet in order things that are wanting*, that is, that thou ſhouldſt *ſet apart* fit perſons, to fill up *empty* places, and *ordain them Elders in every City*, as it is *exegetically* explain'd there.

2. Havin-

2. Having thus done, the ſaid *Presbytery* give the *charge*, that hee take *care* of, and *looke* to, the *flock* over which, in the *name* of Chriſt, they pronounce him *overſeer*. Thus *Paul* (who being an *Apoſtle*, and ſo had the *power* of a *full* Presbytery, in this caſe) gives *Timothy* a charge, to obſerve *all* things, which he had *enjoyn'd* him in the whole Epiſtle, on *behalfe* of the Church, 1 *Tim.* 5. 21. *I charge* * *thee before God and the Lord Jeſus Chriſt, and the Elect Angels, that thou obſerve theſe things, &c.* See how *ſolemnly* hee doth it, even in the *preſence of God, and the Lord Jeſus Chriſt, and the elect Angels.* The like hee doth to the *Elders* of the *Church* of *Epheſus* at *Miletum.* *Acts* 20. 17. compared with 28. *Take heede therefore unto your ſelves, and to all the flock, over the which, the holy Ghoſt hath made you overſeers, to feed the Church of God, which he hath purchaſed with his own bloud.* Againe 2 *Tim.* 4. 1. *I charge thee before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead, at his appearing and his Kingdome, Preach the word, be inſtant in ſeaſon, out of ſeaſon, Reprove, Rebuke, Exhort, with all long ſuffering and Doctrine.* And becauſe of many *adverſaries*, which he *foretells*, ſhould *turne* away from the *truth*, and not endure *ſound* Doctrine, he *preſſeth* him the more *earneſtly*, v. 5. *but watch thou in all things, endure afflictions, doe the worke of an Evangeliſt, make full proofe of* (or as it is in the Margent *fulfill*) *thy Miniſtery.*

* Διαμαρτύρομαι. *Obteſtor.* Beza. *Juriſconſultorum verbum eſt, ſignificat præſentibus teſtibus deprono, Deos hominesque contestor, hic propriè, Deum ipſum contestor.* Hyperius *in* 2 Tim. 4. 1.

3. Where no *Scruples* are to the contrary, (for which I yet ſee no reaſon) the *ſolemn rite* of *impoſition* of *hands*, is to be *added*, as a *ſigne* of publick *deſignation*, of the perſon ſo *called* and *ordained*, to the *great Office* and-

worke aforesaid, *Acts* 13. 2. when they had *fasted and prayed, they laid hands on* Saul *and* Barnabas, *and then, sent them away.* 1 Tim. 5. 22. *Lay hands suddenly on no man,* And Chap. 4. 14. *Neglect not the gift that is in thee, which was given thee by prophesy, with the laying on of the hands of the Presbytery.* In the two *former*, to wit, the *act* of *separation*, and *giving* of the *charge*, in the *name* of Christ, the τὸ *formale* of *ordination*, seemes to lie, but in this *last*, the *ultima manus*, or *compleat Act* of its *solemnity*.

Object. *At the laying on of hands the Holy Ghost was given, to wit, by* Peter *and* Iohn, *to the Believers at Samaria*, Acts 8. 17. *to* Paul *by* Ananias Acts, 9. 17. *to the Disciples at Ephesus by* Paul, *Acts* 19. 6. *yea, and extraordinary gifts of prophesy also, and of Tongues, were given at the laying on of hands, as is plaine in* Acts, 19. 6. *and is also intimated*, 1 Tim. 4. 14.

Ans. This did not *alwayes* hold [a]. For *Paul* had received the *Holy Ghost* before, at the *imposition* of *hands* by *Ananias*, Acts 9. 17. and yet hee had *imposition* of *hands*, a second time, *Acts* 13 3. where no *mention* is made of *receiving* the *Holy Ghost* then, or of any *gift* by *Tongues*, or *prophecy*, more than what he had before. And indeed in that *Paul* (who had no *need* of being *ordained* either for the *receiving* of the *Holy Ghost*, or the *worke* of the *Ministery*, both which he had before) was yet *ordained* notwithstanding, and that by such *speciall appointment*, as is there expressed, and *this* also as is already said, without any *mention* made of the *holy Ghost*, or any *extraordinary gifts* at that time *received*; it seemes to be done for these *two* reasons, (1)

To

a *Hunc ritum servavit Ecclesia Christiana, tum in Ministris constituendis, ut ex hoc loco &*, 1 Tim. 5. 22. *Et aliis multis constat: tum etiam in conferendis spiritus sancti donis, ut infra*, 18. 16. *&c.* vid. Bez. in Act. 6. 6.

To intimate the *neceſsity* of *Ordination*, and to confirme it as a *ſtanding Ordinance*, eſpecially in the *ordinary call*, to the *worke* of the *Miniſtery*; for if *Paul*, an *extraordinary* perſon, muſt be *ordained*, and *ſent* forth by the *Church*, how much more every *ordinary* perſon, that is *called*, but in an *ordinary* way? (2.) It likewiſe intimates, that though *impoſition* of *hands* be a *ſolemne Rite*, and was uſually *practis'd* in the *Primitive times*, yet, if in *ſome caſes* (through the *diſſatisfaction* of mens *minds* about it, it ſhould be *omitted*, the aforeſaid *Ordination* (as to the *eſſentialls* of it) ſtands *firme*, notwithſtanding, becauſe in the *ordinary* uſe of it by a Presbytery, it cannot be proved *neceſſary* for the conveyance of any *gift* or *grace*. However ſince wee finde it *uſed*, and that by the *Apoſtles* themſelves, and *enjoyned* ſo *expreſly* to *Timothy* the *Evangeliſt*, why ſhould it *willingly*, or *wilfully* be omitted?

As for the *gift* received by Porpheſy, which *Timothy* was not to neglect, with the laying on the *hands* of the *Presbytery*. Though I willingly agree to what the learned *Beza* ſaith upon it, *viz.* that *Timothy* had extraordinary *gifts*, and an extraordinary *call* too by the *mouth* of the *Prophets*, at the appointment of the *Holy Ghoſt*, and that this was no more then what was foretold by *Propheſy*, for ſo wee finde 1 *Tim.* 1.18. according to the *Propheſies* that were before on thee, (*i. e.* on *Timothy*, of whom *Paul* there ſpeaks) yet I ſee no reaſon from thence to inferre that *Timothy*, or any elſe had *power* to convey any

μὴ ἀμέλει χαρίσματος. *Ne negligito donum.* Beza. *noli negligere gratiam* Vulg.

διὰ προφητείας, *per prophetiam. Id eſt, ita jubente per os Prophetaram ſpiritu ſancto.* Ut ſupra. 1.18. *Ubi apparet vocationem* Timothei *multis inſignibus Prophetarum oraculis fuiſſe comprobatam, qui tum in Eccleſiis vigebant, ut innuit etiam* Lucas, Acts 16.3. *Sicut* Paulus & Barnabas, *per Prophetas jubente ſpiritu ſancto ſunt profecti ad Gentes.* Act. 13,2. *Et Prophetarũ teſtificatione commemorat* Paulus, Act. 20.23. Beza *in* 1 Tim. 1. 18.

other *gift* by such *Ordination*, as hee with the reſt of the *Presbytery* did adminiſter, than meerely that *Miniſteriall function* or *office*, which the perſon *ordained* was otherwiſe internally *gifted* for before. *Timothy*, and the reſt of the *Presbytery* were to finde ſuch *gifts*, not to infuſe or bring them. The *ſpirit* indeed might do both at once, *viz.* Give the *call*, and the *qualifications* too, and that with the laying on of *hands* alſo in an *extraordinary way*, as hee did here to *Timothy*, and had done to *Paul* before. But it did not hold afterwards, in the laying on of *hands* by *Timothy*, or *Titus*, and thoſe other *Presbyters* that joyned with them in that *Act*.

4. The fourth thing which muſt not be forgotten, is, that all be done with *Prayer*, and *Faſting*, by *conſent*, and in the *preſence* of, and *conjunction* with the Church, as it was in *Acts* 13. 2, 3. when *Barnabas* and *Saul* were ſent out. The like we have *Acts* 14 where the ſame *Saul* and *Barnabas*, having *Preached* the Goſpell at the City of *Derbe*, v. 20. and viſited the Churches at *Lyſtra*, *Iconium*, &c. *They ordained* * *them Elders in every Church with Faſting and Prayer*, v. 23.

* χειροτονήσαντες. *Per ſuffragia creantes, Ex conſuetudine Græcorum, qui porrectis manibus ſuffragia ferebant, unde illud* Ciceronis *pro.* L Flacco *porrexerunt manus: Pſephiſma natum eſt. Eſt autem notanda hujus verbi vis, ut* Paulum & Barnabam, *ſciamus nihil privato arbitrio geſſiſſe, nec ullam in Eccleſia exercuiſſe tyrannidem.* Beza in loc.

From what hath beene ſaid it appeares, that where *Election*, properly ſo called, *ends*. *Vocation*, or the *call* it ſelfe begins, and where the *call* ends, there *Ordination* begins; and where *Ordination* ends, there the *Miniſteriall Office* begins. For though *all* the acts *precedent* to *Ordination* be performed, yet till *that alſo* be adminiſtred, the *party*, upon whom the ſaid *precedent* acts have paſſed,

paſſed, is not yet a *Miniſter*; he is not properly *one ſent*, (*viz.*) as an *Officer*, though hee may be *now ſent*, as a *gifted brother* (of which afterwards) yet not as an *Embaſſador*; which hee is *in potentia* indeed, and *in potentia proxima*, but not *in actu*: no more than a *Major elect*, hath any *power* to *act* as a *Major*, till the *power* belonging to that *Office*, be in due *time* and *order*, confer'd upon him.

But that things may be underſtood *diſtinctly*, and with *cleereneſſe*, all the *reſpective* acts that concurre to the making of a *Miniſter*, may be thus divided. Either they are ſuch as belong to the *Church* alone; or ſuch as belong to the *Presbytery* alone, or ſuch as belong to the *Church*, and the *Presbytery*, in *conjunction*, each with other.

Thoſe that belong to the *Church* alone, are the firſt generall *probation* or tryall; *nomination* or election in the ſence aforeſaid and *preſentation*.

Thoſe that belong to the *Presbytery* alone, are *examination*, *ſeparation* of the perſon, *giving* of the *charge*, and *impoſition* of *hands*.

Thoſe that belong to *both together*, are, the ſecond, or more full tryall, called *ſenſation*, or a *taſt* of *gifts*, *approbation*, *acceptation*, *vocation*, *prayer* and *faſting*.

From theſe Poſitions thus made good by Scriptures, ariſe certaine Corollaries or conſequent concluſions, viz.

FIrſt, *gifted men*, barely, *as ſuch*, have nothing to do to *Preach Miniſterially*. Reaſon, becauſe *ſuch Preaching* (as is before proved) is an *act* of *office*. 1.

What if a gifted Brothers parts and abilities, are better than his that is in office? Object.

Answ. Though his *parts* and *graces* too, may possibly be more *eminent*, yet to *use* them *out* of place, and not according to *Christs Order*, is to abuse them. Many a *private* man may have *better parts*, and be *more knowing* in the matters of *civill* Government, than the *Magistrate* under which he lives, yet hee may not *intrude* himselfe into the *place* of the said *Magistrate*, or do that *worke*, which *belongs* to him, when not *called* to it, and vested with the *same*, or the *like Magistratique power*.

Objecti. *What if a gifted Brother finde a strong inclination to such a worke, since he is both able and also willing, may he not take it upon him, as one fitted of God and called to it ?*

Answ. 1. A mans *desires* to any *publique* worke (be it never so excellent) are not *right*, unlesse they move *regularly*, and in Gods own *method*; where God intends to make *use* of any man, as hee gives him *fitnesse*, and an *inclination*, so he gives him a *mind willing* to *waite*, for a *cleare call*, and that with *modesty*, and *humility*, and is never so *forward*, but, that hee is rather *drawne* than *runs*. Is one *found* out, *sought* to, aad invited, even with *importunate* arguments, rather than *easy* to be entreated. Hee is one that *Christ* must even *thrust out into his harvest*, as some render the *originall* word, *Mat.* 9. 38. As for those *desires* that move *otherwise* ('tis much to be feared) they proceed more from *pride*, than *true Zeale*, *intoxicating* the head like *new* Wine *out* of place, *swelling* and *filling* the *mind* with *vanity*, and at last comes to a *meere* nothing, as the *blown* up *bladder*, that meets with some small *vent* or other, that on a *sudden*, lets out the *aire*, that *puft* it up.

2 To keepe to our first *parrallel*, doth not many a *proud* man envy the *Magistrate* his *Neighbour*, and not only *thinkes*

thinkes himſelfe more *fit* to governe, but alſo *deſires* and *greedily ſeekes* his *place*, and perhaps by *undue* meanes too. But what then? may hee therefore *turne* the ſaid *Magiſtrate* from the *Bench*, and uſurp the *authority* unto himſelfe? Would *this* be endured? Nay, would not *that* man of *all* others, be accounted *moſt unworthy*, *moſt unfit* to rule?

Objecti. *What if others, ſuppoſe a Church, deſire the ſaid gifted brother to take upon him to Preach, may he not then do it?*

Anſw. If their deſires are accompanied with an *obſervation* of the *Rules* aforeſaid, this queſtion *needs* not be here put; if not, no man can *juſtify*, or be *juſtifyed* in an *unwarrantable act*, becauſe he is *put* upon it, by the *unwarrantable* (or at leaſt *irregular*) *deſires* of others; is a *Thiefes act* of *ſtealing* ere the more *lawfull*, becauſe his *companions deſir'd* him to doe it? Many a man may be *deſir'd* or may have the *wiſhes* (and thoſe *publiquely declared* too) of *divers*, yea perhaps, of the *greateſt* part of the whole *Towne* where he lives, to be in the *roome* of *ſuch* or a *ſuch* a *Magiſtrate*; but will *this* alſo be *enough* to *enable* him to *act* as a *Magiſtrate*? nothing leſſe.

2. Second Corollary, it is *unlawfull* for any, *knowingly* or *wilfully* to heare the ſaid *gifted Brethren*, takeing upon them (without *Ordination*) to *Preach*, as *Miniſters* in *office*. Reaſon. Becauſe they are not *ſent* of *God* unto *that worke*, no man being *ſo ſent* (as is proved) but he that is *called*, and *ſeparated*, in the manner aforeſaid; See that in *Rom.* 10.14,15. *How ſhall they heare without a Preacher* * *? And how ſhall they Preach except they be ſent.* The *greeke word* for a *Preacher* there ſignifies a *publick Cryer*, according to that in the Proverbs 20.21. *Wiſdome crieth*

* χωρὶς κηρύσσοντος? κηρύσσειν; *Eſt maximâ cũ majeſtate, ſumma conſtantiâ, & animi libertate, clariſſimè & apertiſſimè aliquid denuntiare: ſumpta enim eſt metaphora à Præconibus Principũ & Reg.* Aret.

without

without, ſhee crieth in the chiefe place of concourſe. Even as a *Herauld* of *Armes,* proclaimes his *errand,* not as an *ordinary* Meſſenger, but one in *ſpeciall Office,* hee comes as one in *authority,* and in the *name* of the *King* his *Maſter,* that which he ſaith is to be *received* and *believed,* yea, and muſt be *obeyed* alſo, as they to whom hee is *ſent,* will *anſwer* it, at their perill. Now ſuppoſe at the *ſame* time, that the *Herauld* is delivering his *Meſſage,* even *that very Meſſage,* and no *other,* which he hath *received* in *Commiſſion,* the people to whom hee *comes* ſhould *withdraw* themſelves, and *chooſe* to heare ſome *private* perſon rather, *venting* the conceits of his owne *head*; would not this be taken as an *high affront,* to that *princely Majeſty,* to which the *people* aforeſaid owe *loyalty* and *obedience?* Let ſuch take heed of *deſpiſing* * God, for 'tis no *leſſe* a ſinne, thus to *refuſe thoſe* that are *ſent* by him; if our *Saviour* himſelfe may be *judge.* Luke 10. 16. *Theſe* are thoſe the *Apoſtle* ſpeakes of 2 Tim. 4. 3. 4. *who having itching Eares heape up Teachers, to themſelves, turning away from the truth to Fables.* Now as the *Teachers* they thus *heape up,* ſhall beare their *puniſhment,* for *running* when they are not *ſent*: like thoſe *falſe* Prophets in *Jerem.* 23. 16, 25, 26. So ſhall *they* alſo, that *give eare* to them.

As the *mouths* of the one muſt be *ſtopped,* ſo the *eares* of the other, muſt be *deafned* (i.e.) as to this *unlawfull* and *ſinfull* kinde of hearing, by which, both *Hearers* and *Speakers,* are *hardned* in a way ſo *full* of *provocation* againſt *God,* and ſo *dangerous* to themſelves.

What

* ὁ ἀθετῶν ὑμᾶς. *Qui vos rejicit.* Beza. *Spernit.* Vug.

ἀθετεῖν, redditur pro verbo Hebræo, quod ſignificat prævaricationem cũ injuria & contumelia alicujus conjunctam, Jud. 9. 23. *Reſpondet etiam verbo Hebraico, quod ſignificat talem contemptum, qui irritet & provocet indignationem.* 1 Reg. 2. 17 *rurſus ſignificat defectionem, ſeu rebellionem, qualis ſeditioſis tribuitur.* 4. Reg. 1. 1. *Etiam manifeſtam excuſſionem dominationis ſignificat.* Chemnit.

What if the ſcarcity, or totall want of men in Office, be ſuch, that there are none to preach, or that can with conveniency be attended on? Object.

It hath beene the manner of *Gods People*, in all ages, to *ſeeke* after the enjoyment of the *Word Preached*, by ſuch as God hath *ſent*, and entruſted with *that* worke; though with *much paines* and *difficulty*: when the *word* was *rare* among them, *they went from City to City, to the Mountaine of the Lord, to ſeeke the Law at his mouth.* 1 Sam. 3.1. Iſaiah 2.2,3. Amos 8.11,12,13. Thus alſo in the *Apoſtles* times, when the *Churches* of Chriſt were *ſcattered*, *Acts* 8.14. 1 *Pet.* 1.1. *Anſw.* 1.

2. When no *other* meanes can be had, a more than *ordinary bleſſing* is to be *expected*, upon the *exerciſe* of *private* gifts, in a way of *perſonall* and *mutuall* converſe, whether it be by *Information, Exhortation,* or any ſuch like *Method*, which may be more *needfull* and *profitable*. But yet *this is* a *duty* which *lies* on Chriſtians at all *convenient* ſeaſons, as well, when the *publique Miniſtery* is enjoyed with the *greateſt fulneſſe*, as when 'tis not: And therefore where it was *wanting*, it became a *matter of Reproofe*, Heb. 10.25.

May not a gifted Brother, if not onely ſtrongly inclin'd in himſelfe, and deſired by a Church, but alſo ſolemnely called, and ſent out by the ſaid Church, go forth and Preach with that kinde of Preaching which is called propheſying, though not with that which is properly called preaching in Office? and that too, in a publique Aſſembly, or Meeting-place, whether it be in a Pulpit or otherwiſe? Object.

Becauſe I finde *ground* to believe, that beſides the *extraordinary* Prophets, that were in the *Apoſtles* times, *Anſw.*

which are now *ceaſed*, there was a kinde of *Propheſying* * *common* to ſuch *others*, as had *gifts*, viz. *ſuch gifts*, as the *Apoſtle* himſelfe exhorts *all men to covet after*, 1 *Cor.* 14. 31. 29. compared with *Chap.* 12. 31. And alſo that many of the *ſcattered Chriſtians*, though not *officers*, but *ſtrangers*, in the places where they *came*, as in *Pontus*, *Galatia*, *Cappadocia*, *Aſia* and *Bithynia*, did *Miniſter* the grace which they had *received*, in the *publication* of the *Goſpell*; as appears 1 *Pet.* 1. 1. compared with *Chap.* 4. 10, 11. & in *Acts* 8. 4. *They that were ſcattered abroad, went every where Preaching the Goſpell*; I therefore *concurre* with thoſe *Reverend* and *Learned* men, Dr. *Ames*, † M. *Cotton* of *New England*, and other that doe *affirme*, [*that propheſying* (*as the Scripture termes it*) *or ſpeaking to the edification of the whole Church, may ſometimes be performed by gifted Brethren, though not in office as the Elders*] yea, and alſo that *ſuch brethren* may be *ſent* forth, by the ſaid *Church*, to exerciſe their *gift* where need is, provided, that theſe *foure* things be firſt *acknowledged* and *done*, by *thoſe* that ſhall ſo *Preach* or *propheſy*, either *in*, or *without* the *Church*.

* *Neque etiam ut Paſtoris officium faciat, qui vocatus non eſt. Non inficiamur tamen, quin ſi quis meliorem habet interpretationem illius loci, quem explicavit Paſtor, eam poſſit in medium afferre: ſed loco, & tempore commodo, debitoque modo & ordine, ut ædificetur Eccleſia, non autem ut turbetur.*

Zanch. *in* quantum præceptum. lib. 1. pag. 771.

† *Prædicatio non tantùm privata, ſed etiam publica ſine ſingulari vocatione poteſt exerceri. 1. In Eccleſia conſtituenda. 2. In Eccleſia etiam conſtituta, cum illius approbatione, ſi vitetur confuſio, & ordo obſervetur.* Ameſ. l. b. 4. c. 25. de conſcientia.

Firſt, that the *publique Miniſtery* of the *Goſpell* be *chiefly owned, honoured, maintained, attended on*, and *encouraged* as the *great, ſpeciall*, and *ſtanding Ordinance* of *Jeſus Chriſt*, for the *gathering*, and *perfecting* of the Saints, and for the *edifying* of the *Churches*; and the ſame

ſame to *continue* to the *end* of the *World*, according to the concluſions *ingeniouſly* laid downe about it, by *William Shepard* Eſquire, in his Booke entitled the *Peoples priviledge* and *duty guarded*, pag. 1. 2. 33. 51, 52, 53, 55, 56, 61, 62, 63, 64, 65, 67, 69, 70.

2. That *theſe*, who thus *Preach* or *Propheſy*, be, upon *experience* had of them, firſt *approved* and *allowed* of, by ſome *conſtituted*, *regular* and *well-grounded Church* of *Chriſt*: wherein *competent judges*, as well of *gifts*, as *graces*, may be found. This alſo the aforeſaid Mr. *Shepard* puts, as a *neceſſary* requiſite, *pag.* 24. 25.

3. That the parties *ſo approved* of, doe in *all* things behave themſelves in the ſaid worke of *Preaching*, or *propheſying*, according to the *Rules*, which the aforeſaid M. *Shepard* hath againe *piouſly* and *wiſely* expreſſed, in the booke before mentioned *Pag.* 24. 25, 26, 27. viz. that they doe all *ſubordinately* to the Churches. 1 *Cor.* 12, 13, 14. *Mat.* 5. 15. & 15. 14. 17. In a *ſweete*, *peaceable*, and *amiable* way, without *diſturbance* to any, 1 *Cor.* 7. 15. & 16. 14. *Phil.* 2. 3. with *gravity* and *ſobriety*, 1 *Cor.* 14. 40. *Titus* 2. 7. with *humility* and *modeſty*, *Pſal.* 101. 2. *Rom.* 12. 3. *Regularly*, *Decently* and *Orderly* * 1 *Cor.* 14. 25. 40. *Coloſ.* 2. 5. So as may be to the *glory* of *God*, and without *offence* to any, 2 *Pet.* 4. 10, 11. *Mat.* 18. 6, 7. 1 *Cor.* 12. 1, 2. and ſo too, as not to *prejudice*, or *hinder* any of the *reſt* of the *Ordinances* of Chriſt. *Mat.* 19. 6. with the *particular deſire*, or at leaſt *conſent*, of *theſe*, or a *conſiderable* part of theſe, that hee *ſpeakes* to, *Acts* 13. 15, 16. And becauſe Mr. *Shepards* own words in this matter are *very*

* εὐσχημόνως καὶ κατὰ τάξιν. *Decenter & ordine.* εὐσχημόνως, *Compoſitè*, orderly, and fitly, as you wou'd ſay in Print. *Leigh. Crit. Sac.*

τάξις, *ordo militaris, ſtatio, & locus pugnandi, denotat cohortem militum inſtructam & ordine apto conglobatã.* Epiſt. Div. in 2 Coloſ. *Ordo eſt, parium impariumque, ſua cuique tribuens loca, diſpoſitio.* The trimming and placing of each thing afore, or after other. *Leigh. Crit. Sac.*

full,

full, let us transferre them as a *convenient Paragraph* for this place. [*We can by no meanes then commend, but must needs condemne the irregular and disorderly undertaking of this employment, and use of this gift by some men of these times, who undertake a publique and common use of this gift of their own heads, and without any preparation of themselves, or advise and approbation of others. These seeme to us to go before they be sent, and to want a sufficient call for what they doe; nor can they expect much successe therein. Nor do we judge it a call sufficient, where two or three onely, and these perhaps empty, and crazy men doe invite and perswade a gifted man to exercise his gift, and upon this warrant onely hee entreth upon it; and we do as much dislike and condemne the doing of this worke, and use of this liberty in gifted men, when they doe it in such a way, after such a manner, or to such ends, as thereby the better to take occasion to broach and disperse errors and hereticall opinions, or high, fruitlesse and transcendent notions, that neither others nor themselves understand, or to disparage and disgrace the Ministers Office, or to make an opposition in points of controversy, to obtrude and thrust themselves into other mens Pulpits against their will, and to keepe them out, or which is worse, to pull other men out of their Pulpits, and to thrust themselves into them, or to preach against the Preaching of other men, and to question their Doctrine, whiles they are in delivering of it, or to appoint their meetings for their exercises at the same times, or in the same place, when and where the Preacher in office is to doe his worke, and not onely absent themselves, but draw away and keepe others from it to hinder and disturbe it. All these and such like irregular exercises of this gift we utterly dislike, as that which doth rather deserve punishment than countenance: nor can wee well approve of*

the

the practice of such as being rightly qualifyed, and sufficiently gifted, neglect their calling, and forsake their places & spend all their time in the exercise of this gift; unlesse they intend to give themselves wholly to it, and undertake the office, and then some further call is requisite. But we doe more dislike the practice of some others: who being not sufficiently gifted and fitted indeed; yet will be perking up, and thrusting themselves into every mans Pulpit, where they can say little, or little to purpose; These are like those clouds without water and wandring stars, Jud. 12. 13. *But wee doe most of all dislike such, who being men of corrupt minds and hereticall,* 1 Tim. 6. 5. *goe about compassing Sea and Land to make others like themselves,* Mat. 23. 15. *they creepe into houses, and lead captive silly Women laden with divers lusts.* 2 Tim. 3. 6. *That cry downe all men and things but themselves, and the things themselves devise and approve; That cry down Magistracy or Ministery; that tell us now we are to live without Ordinances, and to looke for higher administrations, and such like strange things. These mens mouths must be stopped,* Tit. 1. 2. *And truly it were very meete their persons were confined as the Lepers under the Law.* Numb. 5. 2. 2 Cron. 26. 21. *that they doe not infect others with their opinions; our advise herein is, till another remedy be provided, that the Magistrates doe put the Ordinances of* Parliament *in execution against them. But otherwise and with the cautions, and within the limitations we have before laid down, we justifie and maintaine the practique of gifted men, herein to exercise their gift to be both lawfull and profitable,* pag. 26. 27.] In all this I fully agree with Mr. *Shephard*, and therefore proceed to the fourth *Proviso*, viz.

4. That untill *authority* (with *advise* of the *Churches*) shall have *set* down *rules*, and *directions* how such a way

of *Propheſying* or *Preaching*, as this is, may be *ſo managed*, as may be *uſefull*, and not *hurtfull*; every man, not already *called*, *approved* and *authorized*, as aforeſaid, may be *reſtrained*, and not *ſuffered* at his *owne* pleaſure, to *range* about, as many *empty headed*, and *ill hearted* men now doe, unto the *great diſturbance* of the *publique peace*, and *eſpecially* of the *Preaching Miniſtery*, and the *Churches* of Chriſt; a duty which Mr. *Shepard* likewiſe thinks *neceſſary* for the *Magiſtrate* to looke after, and never more, than in theſe *preſent* times, as appeares in his *well digeſted lines*, not onely in the *Paragraph* but now cited, but alſo in *ſeverall* other places of his ſaid booke, *Page* 68.73.78. 82, 83.

3. The third Corollary, though the *Church* may *judge* of a mans grace (as was before acknowledged) by which hee is a *Chriſtian*, and in ſome *meaſure*, of his other *abilities* alſo, yet the more *proper* judge of *Miniſteriall gifts* and *graces*, is *eſpecially*, the *Preaching Presbytery*, i.e. thoſe of the *Elders*, who have the *Miniſteriall Function* on them.

Object. *In caſe any member, or members of a Church, not in office, have as much knowledge, underſtanding, yea, and humane learning alſo, as the preaching Presbytery, or any of them, are not they as fit to judge, and ſo as proper judges as the ſaid Presbytery it ſelfe?*

Anſw. 1. No: and that for *two* reaſons. (1.) Let it be granted that ſome *member*, or *members* of a *Church*, have *large* parts, and abilities, as aforeſaid, and that not onely *naturall*, but *acquired* too, yet being not *exerciſed* in the *practique* part of the *Miniſteriall* worke, they will be apt to *miſtake* much, in the *judgement* which they paſſe. For not *every* one, who is an *able* and *well ſtudied* Divine (as wee *uſe* to ſpeake) is *fit* to take upon him, the

Mini-

Miniſteriall Function: Many a *private* Gentleman, may *excell* the good *Miniſter*, under which he lives, in *knowledge notionall* and *ſyſtematicall*, yet may *want* the *skill* of *dividing* the word of God *aright*, of raiſing *doctrines*, making *inferences*, and otherwiſe *interpreting* and *applying* the ſaid Word of God, on *all* occaſions, according to the *minde* of God, as an *able Miniſter* of the Goſpell *doth*, or at leaſt *ſhould* doe. For ſo the Apoſtles charge is 2 *Tim.* 2.15. & 3.13.16,17.& 4 1,2. Now who is ſo *fit* to *judge* in this matter, as thoſe who by *exerciſe* and long *experience*, have attained to ſome *good* (if not *eminent*) *degrees* of *skill* therein? Hee that hath the *Theory* of *Muſick* (though never ſo *excellently*) yet, if he can doe nothing in the *practique* part of it, is neither *fit* nor able to make up *one* in the *conſort*. And who will account him an *able Phyſitian*, or *truſt* his life in *his hand*, who though he hath the *whole compaſſe* of it, in the *Theory*, yet hath nothing of *practice* or *experience*? For this very reaſon (if I miſtake not) it is not held *fit*, that any *Phyſitian* ſhould take upon him that *art*, till firſt *tried*, and *approved* of, by a *Colledge* of *Phyſitians*, as well for the *practique* part of his *abilities*, as the *Theoretique*. The *life* of man is too *pretious*, to be adventur'd in *unskilfull* hands, and is not the *ſoule* as much to be taken care of as the *naturall* life? Let men that are *impartiall* ſpeake.

2. *Examination* and tryall of *Miniſteriall* gifts, is one part of that *truſt* which is committed to the *Presbytery* *, as ſuch, (if not to them *only*) yet *chiefly*, and in the *firſt* place, as appeares moſt undeniably by the *Scriptures* before cited, in the ſixth *Poſition*. Their *mouth* indeed,

* *Sed per quem fieri debet examinatio? per eum (ſcilicet ex presbyteris) qui majori copia ſpiritus præditus eſſe judicatur, adhibitis tamen aliis presbyteris, piis & doctis viris.* Zanch. li. 1. in quartum præcept. pag. 784.

is

is the *mouth* of the *Church*, and what they *doe* is not only by the *consent*, but at the *appointment*, and on the *behalfe* of the *Church*, but yet so, that what they therein *do*, is, that which *properly* belongs to them, as *such*, viz. as a *Presbytery enofficed & authorized*, though by the *Church*, yet from * *Christ*.

Vide Zanch. lib. 1. in 4. *præceptum*, pag. 779.

The fourth *Corollary*, the Church in the *ordinary* state of it, neither in *whole*, nor in any *deputed part*, or member of it, hath *power* to administer *Ordination*, any other way than by a *Presbytery*, as aforesaid. *Reason*, because the *Church* is not *formally* invested with any *such* power, as the *Presbytery* is, non-presbyters cannot make a *Presbyter*.

4.

Nihil dat quod non habet.

Object. *Did not the Church at Antioch, even the Church it selfe, ordaine* Barnabas *and* Saul, *and that according to the Holy Ghosts own directions*, Acts 13.2,3 ?

Answ. No *such* thing appeares, if that place be *well* lookt into, nay the *contrary* seemes most plaine, for none are named there but *Prophets* and *Teachers*, viz. *Barnabas*, *Simeon*, *Lucius*, *Manahen* and *Saul*, vers. 1. and to *these* it was, *while Ministering* to the *Lord*, that the Holy Ghost said, *separate me* Barnabas *and* Saul; and accordingly *they* (that is) who had *Ministred* to the Lord ve. 2. *lay'd hands on them*, vers. 3. Its deny'd not, but this was done in the *presence*, and by *consent* of the *Church*, as those also that were *ordained* in every *Church*, by the *Apostles* Acts 14.23. had the *consent* * of the said *Churches*, when so *ordained*, as the word in the *Originall* imports. Besides, other *Scriptures* put it out of question, and *positively fix* the *power* of *Ordination* upon the *Presbitery* onely, and that *exclusively* (as seemes

* Famous is that Story of *Eradius*, successor to *Augustine* in his Bishoprick, quoted by *Zanch.* in these words. *Augustinus jam Senex & valetudinarius, cupiens relinquere post se in suâ Ecclesia optimum successorem, nempe Eradium,*

seemes to me) to *all* others, as hath beene proved out of that, 1 *Tim.* 4. 14. and other Texts in the foregoing Discourse.

dium, hunc servavit ordinem. Primum convocavit Ministros Ecclesiæ populumque Universum in templum, eisque significavit, se libentèr operam suam daturum, ut dum ipse adhuc in vivis esset, futurus Episcopus ordinaretur: ne fortè se mortuo, aliquid contentionis aut schismatis eo nomine exsisteret. Tum aperuit suam voluntatem, quam etiam Deo probari affirmabat, nempe ut Eradius in Episcopatum succederet. Omnes autem nôrant eum vitæ esse sanctissimæ, & exquisitæ Doctrinæ, aptumque ad docendum. Cum hoc audissent Ministri & Universus populus, acclamârunt vicies ter, Deo gratias, Christo Laudes, exaudi Christe, Augustino vita: & octies: te patrem, te Episcopum. Consignatæ fuerunt à Notario voces populi, quibus elegerant Eradium post Augustinum. Et Ecclesia clamavit de Eradio vicies: Dignus est, Idoneus est. Vide Zanch. lib. 1. in præceptum. 4 pag 782. ex 2. Tom. August. Epist. 100. See also what *Zanchius* quotes for this, out of *Bucerus, Calvinus, Musculus*, page 108. 783.

What if the Church be incompleat, and want a Presbytery to performe this office? Object.

They may desire *assistance* from other Churches, it being the *duty* of *Churches* in this or the like *cases*, to *help* each other. Thus those in *Macedonia* call for helpe, *Acts* 16. 9. and accordingly *Paul* and *Timothy* hast to *Philippi*, *a chief City in* Madecoina, where with *eminent* successe they *Preach* the *Gospell*, and abode many dayes Verse 12. *Answ.*

What have the Officers of one Church to do with another? Object.

Office and *Jurisdiction* are *distinct*, though they meet in *some* things, yet not so, but that in *certaine acts* they may be divided. The *Jurisdiction* of a *Presbyter* or *Presbytery* reacheth no farther than to the *respective Church* to which it belongs, but the *Office*, and the *acts* of it, doe. A *preaching* Minister of the Gospell, as such, is not onely an *Officer* of the *particular Church* hee takes *Answ.*

the care of, but an *Officer* of *Christ* alſo in reference to *other Churches*, as occaſion ſerves. Is not *Preaching* (as hath beene ſhewed) an *act* of *Office*? Is not *adminiſtring* the *Sacrament* an *act* of *Office*? and yet are they not commonly *performed* by the *Paſtors* of *one* Congregation to the *Members* of *another*? and that where there neither is, or *can* be, any *claime*, or *uſe* at all of any act of *juriſdiction*, either *given*, *deſir'd* or *taken*?

Object. *Though the Paſtor of one Church, may preach or adminiſter Sacraments to a member or members of another Church, yet it followes not, that he may do any act, either of Office or Juriſdiction, to, or in any whole Church that he is not an Officer unto; it is without his line, beyond which he ought not to go.*

Anſw. I ſhall here firſt *diſtinguiſh*, and then with *ſubmiſſion* to *better* judgements, humbly querie two things.

Firſt then, I *diſtinguiſh* betwxit acts of *office*, and acts of *juriſdiction*, in the caſe in hand; to wit, either in a *Presbytery* or a ſingle *Presbyter*. Againe, *acts* of *office* are either more *generall*, or more *particular*. The *generall acts* of *office* I call *thoſe*, which are *proper* to a *Miniſter* of *Chriſt*, as ſuch (*viz.* the acts of *Preaching*, *Praying*, adminiſtration of *Sacraments* and *Ordination*, which (as I yet conceive) are not *neceſſarily* confin'd to to any *one Church*, or the *members* of it onely, ſo, as that in *no caſe*, they may be *adminiſtred* to *another* Church. Thoſe *acts* of *office* which I call *particular*, are ſuch, as referre to *this* or that *Church* onely, and can be *adminiſtred* no where elſe, and theſe fall in with that which we call *juriſdiction*, viz. to *aſſemble* the Church together, to *appoint* times for adminiſtration of the *Seales*, and other *Ordinances*; and to *require* attendance upon them, to *prove* and *admit* members, to call *offenders* to account,

count, and to *examine*, *judge* and *cenſure* them, with what ever elſe is of *like* import. All theſe *acts* of *office*, as well thoſe that are of *greateſt* latitude, as thoſe that are *confin'd*, are *intrinſicall* to the nature of a *Miniſter* of *Chriſt*, as ſuch, and ought to be *exerted* and *put forth* by the ſaid *Miniſter*, to the *Church*, of which hee is a *Miniſter*, *pro re nata*, as occaſion ſerves, and that as well at his *owne arbitrement* and *appointment*, with *conſent* of the *Church*, as at the *deſire* and *direction* of the *Church* it ſelfe.

Now then, although a *Miniſter* of this or that Congregation, hath nothing to doe, to *take* upon him the *execution* of any of theſe *acts* of *office*, either of the *former*, or *latter* ſort, in any Church *authoritatively*, but his own. Yet I querie,

Firſt, whether upon *requeſt* made by any *Siſter* Church, the *Paſtor*, or *Preaching Presbyter* of another *Church*, may not as a *Miniſter* of *Chriſt* (though not *ordinarily* or *conſtantly*, yet, *pro hac vel illa vice*) preach, and adminiſter *Sacraments*, to the *ſaid Church*, ſo *deſiring* him: and that, whether his *owne* Church, to which hee *relates*, gives *conſent*, or not, provided it be not to the *hinderance* or *prejudice* of his ſaid Church? 1.

If this were granted, as to the Acts of preaching and adminiſtration of Sacraments, yet how will it reach to ordination, eſpecially ſince that is to be performed by an whole Presbytery, wherein ruling Elders are a part, as well as preaching Elders; and then will it not be an act of juriſdiction alſo, and not onely an act of the Miniſteriall office, as diſtinct from it? Object.

Though I deny not, but that in a *compleat* Church, the *ruling Elders*, ſeeme to be a *part* of that *Presbytery*, that impoſe hands, as in 1 *Tim.*4.14. where the *Presby-* *Anſw.*

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Firſt, whether upon *requeſt* made by any *Siſter* Church, the *Paſtor*, or *Preaching Presbyter* of another *Church*, may not as a *Miniſter* of *Chriſt* (though not *ordinarily* or *conſtantly*, yet, *pro hac vel illa vice*) preach, and adminiſter *Sacraments*, to the *ſaid Church*, ſo *deſiring* him: and that, whether his *owne* Church, to which hee *relates*, gives *conſent*, or not, provided it be not to the *hinderance* or *prejudice* of his ſaid Church? 1.

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tery of the Church of *Epheſus*, is particularly named, in which were *ruling* Elders, as well as others; yet I ſee *nothing* to the contrary, but that a *full Presbytery* of preaching *Elders* (who in a *diſtinct* ſence, as the *Miniſters* of the *Goſpell* properly ſo called) may be made up out of *two* or *three* Churches, if neede be, for *ſuch* a ſervice as this.

Obiect. *If it be objected, yet this is an act of Juriſdiction, becauſe what is done by the ſaid Presbytery, is done in the name, by the appointment, on the behalfe, and for the uſe of the ſaid Church, and in and with their conſent and preſence; and in the Acts of ſeparation giving of the charge and impoſition of Hands, the ſaid Presbytery doe all, as if they were the very officers of that Church. And therefore if this be yeilded to, will it not open a doore for a Nationall Church, and ſuch a Juriſdiction, as is claimed by a Claſſicall Presbytery?*

Anſw. It is true, what the *borrowed Presbytery*, in this caſe, doth, *pro illa vice*, is, as if they were a *fixed Presbytery*, properly belonging to the *ſaid Church*, but 'tis but, *pro τῶ νῦν*, for the *preſent* time: and the *authority*, which they, as *Miniſters* of the *Goſpell*, are *veſted* with, in reference to the *ſaid* Church, as to this *individuall* act of it, is *put forth*, upon *requeſt* of the ſaid Church, whom by *vertue* of the *fellowſhip* of Churches, they *ought* to *aſſiſt*, being *ſo called* to it, and *deſir'd*. But then ſecondly, 'tis *as true*: that *they*, to wit; the *ſaid borrowed Presbytery*, have no *power* authoritatively, if not *ſo called* and *deſir'd*, as aforeſaid, to *come* to and *require*, the ſaid Church they *thus*, pro tempore, *officiate* for, to doe *any one* of thoſe Acts, which in the *name* of Chriſt, they may *require* of *that* Church, which *particularly* they are *ſet* over. So that from *hence*, can be no *ſufficient* ground, upon which to

build,

build, a *Classicall Jurisdiction*, or *Nationall* Church. But I quœry secondly.

2. Whether, in case *this* be not yeilded to, one or two Churches or *more*, whereof *one* at *least*, to be *compleat* in all *officers*, the rest *incompleat*, or *without officers*, may not *unite* together, and for the *present*, become one *great entire Church*, till such time, as they have *ordained Ministers*, and other *officers sufficient* for the *whole*, and then by *agreement*, divide into *distinct* Churches, with such and such *respective* Officers, to each, which said Officers by *accumulation*, may be *received*, *owned*, and *acknowledged*, as *set over* them in the Lord.

What if no such helpe can be had, though sought after, and desired, for such may the case be. Object.

In *extraordinary* cases, which sometimes happen in dayes of *persecution*, or in an *heathen* or *desolate* Country, where no *remedy* possibly can be procured, a Church is not *wholly* left *unable*, at least, to *appoint* such as may *preach*, and do what is else *necessary*, for the *edification*, and spirituall *benefit* of the Church; but *extraordinary cases*, are neither *Rules*, nor *Presidents*, for *Ordinary* practice. Answ.

What thinke you of our case in England *? for which of our Ministers was ever ordained according to the Rule, and manner you speake of ? Had they not their Ordination from the Bishops, and they from* Rome *?* Obj. &.

We had the *Bible* from *Rome* too, but must it therefore be *rejected* ? what though the *truth* it *selfe*, hath come from *impure* hands, and beene endeavoured to be *adulterated* ? Shall wee not *embrace* it therefore ? nay, have we not beene *necessitated* to *accept* it, even through *that* very Channell, as *filthy* as it is ? else *where* had we been ? Answ. 1.

or *how* ſhould we have come to the *knowledge* of the *true God*, and his *holy Oracles*?

2. Rome was once the *true* Church of Chriſt, and all the *Inſtitutions* of the Goſpell (of which *this* of *Ordinaon* was one) were *pure*; Onely in the *paſſage*, they have beene *clog'd* with *vanities* and *fopperies*. But what then? ſhall not *that* which is of *God* be *owned*? Admit the *Biſhops* neither *received*, nor *gave* Ordination in all circumſtances, as they *ought*: yet (*quoad ſubſtantiam actus*) when other *Presbyters* were joyned with them, and the *perſons* ordained, had reference to *particular Flocks*, or *congregations*, the care whereof was *then* committed to them: I dare not affirm, but that this *Ordination*, (though in divers things was *defective*, yet) in the *maine* might be *true*. Indeed when the *Biſhop* did ordaine *alone*, there was *ground* to *queſtion* what was done, and let them that are *concerned*, looke to it; For though an *Apoſtle*, who had his *call immediately* from Chriſt, and an *Evangeliſt* alſo, who had an *immediate call* from an *Apoſtle*, might (as ſome thinke) in his *owne ſingle perſon*, Ordaine Elders, yet, whether this can *hold* for a *Biſhop* in his *ſingle perſon*, ſo to doe, ſeemes *more* than *doubtfull*.

5. Fifth Corollary, though in the *ordinary* ſtate of the Church, it belongs *onely* to a *Presbytery*, as ſuch, to *ordaine*, yet not without the *appointment* and *conſent* of the Church. They may not *nominate*, elect and *call* any to the *Miniſtery*, without the *Vote*, of a *particular* flock, to which the ſaid *Miniſtery* refers. We reade not that the *Apoſtles* themſelves, or the *Evangeliſts* (as *Timothy* and *Titus* were) did *ordaine Elders* any where, but *in* and *among* the Churches, and that at the *election*, *choyce* and *approbation* of the *ſaid* Churches, and for the *reſpective*

ſervices

ſervices thereof ; as the *Scriptures* before named, every where intimate.

Were not Saul *and* Barnabas *ordained as publick officers, without reference to any particular Church? for it is ſaid, aſſoone as ever hands were layd on them, they went out to preach, and that not to any one people, but every where, as they were directed by the Holy Ghoſt.* Acts 13. 3,4. Object.

It is plaine they were ordained *Elders* of *that* very Church of Antioch, and though (as *Apoſtles*) they had *power* before, to goe and Preach *where* they would, and that *without* being ordained, yet *now* we finde they *went out*, as *ſent* by the Church *verſ.* 3. and after gave *account* of what they had *done*, in *purſuance* of the *worke*, about which they were *ſent*, to the ſame Church of Antioch, *Acts* 14. 27. *And when they were come*, (that is to Antioch, *ver.* 26. from whence they had been *recommended* to the *grace* of God, for their *worke*) *they gathered the Church together, and rehearſed all that God had done with them, and how he had opened the doore of Faith unto the Gentiles.* In *like* manner may the Churches of Chriſt *now ordaine* Elders, and that, to *ſuch* a *number*, as to *ſpare* ſome one, or more, to *go forth*, by *their* appointment, as occaſion ſerves ; to *Preach* the Goſpell in the *darke* places of the Earth, whether at *home* or *abroad*, even in the *remoteſt* parts that are, where they may bee *received*, or are *needed*. I ſuppoſe thoſe *worthy Inſtruments* in New England, among the poore *Heathen*, Maſter *Elliot* and Mr. *Mayho* are *thus* ſent out, by *ſome* of the Churches there. *Anſw.*

Sixth Corollary ; The *Presbytery*, to whom the *power* of Ordination in Scripture, is *committed*, is *Congregationall*, not *Claſsicall*. It ſeemes very *cleare*, from that of the 1 *Tim.* 4. 14. the *Presbytery there* named, was no other 6.

other than *that* of the Church, at *Epheſus*, where *Timothy* then was Chap. 1. 3. So when *Paul* and *Barnabas* were ordained *Acts* 13. 3 none appeares there, but the *particular Presbytery* of the Church of Antioch, to wit, *Simeon*, *Lucius*, *Mahanen*. And ſo in the *reſt* of the Churches both at *Cencrea*, *Philippi*, *Derbe*, *Lyſtra*, *Iconium*, *&c.* We have *ground* to believe the *like*, for any thing that appeares to the *contrary*.

Object. *Are not thoſe then, that are ordained by a Claſsicall Presbytery, true Miniſters of the Goſpell?*

Anſw. 1. Though every *Presbytery* makes not up a Claſſis, and though in the *judgement* of *congregationall* Churches, there is *no* ſuch thing in Scripture, as a Claſſis, or *ſeverall Presbyteries* ſo united, as to have a *greater*, or any *other* power, than *any one* particular Presbytery hath, to its *reſpective* Church, but *onely* an opportunity of *mutuall conſultation* or *advice*: I ſay *notwithſtanding this*, yet where ever there is a Claſſis, as our *Brethren* call it, there are *Presbyters*, ſuch as make up either *one*, or *more Presbyteries*, who according to the *rule* aboveſaid, have *power* upon *requeſt*, from one or more *Churches*, to ordaine Miniſters, though not as a Claſſis, yet as a *Presbytery*, or *Presbyters*, eſpecially ſince to *this* may be added, that they ordaine *none*, but ſuch as have beene *nominated*, *elected* and *called*, by ſome *particular* Church or Churches, and that *after* examination and tryall had; the ſaid *ordination* alwayes being performed alſo, *in* ſome *congregation*, in *Preſence*, and *conjunction* with the ſaid Claſſis or *Presbytery*, whether the People, *ſo chooſing* the *perſon* or *perſons*, ſo *ordained*, might (if they would) repaire.

2. As for thoſe *differences* in opinion, betweene Claſſicall and Congregationall Churches, they are not *ſuch*,

as

as *take away* or *deny* any thing, that is *essentially constitutive* either to a *particular Church*, or its *Presbytery*. The difference lies not in the *denyall* of *power* to each, but in a Dispute about its *Latitude*. For my owne part, I am *one* that *Honour* and *Reverence* both parties, and see no reason to the contrary, but that as Churches *co-ordinate*, in their *respective* powers, they may very well *agree* together, and walke in a *Christian amity*, without any of that *heate*, and *distempered Zeale*, that is *too much* found amongst them. What though the *Congregationall* Churches, cannot *grant* any place, for an *appeale*, any farther than by way of *counsell*, and *advise*, because they see no *sufficient* ground for any *greater* Ecclesiastique power, *above* them; No, not from those *very Scriptures* in *Acts* 15.16. which are *most* urged; And what though on the *other* hand, the *Brethren* of the Classis, doe believe there is an *Higher Power* (viz.) of *Dogmaticall Decrees*, where the said *Appeale* is made, and that from the *very same* Scriptures: I say, what though these *Differences* doe arise, from the *doubtfullnesse* and *Darknesse* of Scripture phrase, or *rather*, from the *weakenesse* of humane understanding, in things *spirituall*, and an *holy feare* of going *beyond*, or *beside*, the *Minde* of *God* in his Word; *may* they not, nay, *must* they not, *fulfill* the *Law* of *Love* notwithstanding? Doe they not already *agree* in all the *maine* matters? Doe they not goe as it were, *æquis passibus*, in that which is the *chiefe* of all the *sound* and *painfull* Preaching of the Gospell; The Administration of the *Holy Sacraments*; and the purity of Divine Worship? Why then should the *unbrotherly*

termes of *Separatists*, *Sectaries*, or any such like, be used against *either* side? Especially by *those*, that have *lesse* cause to use them, if *impartiall reason*, as well as *Scripture*, be but *fairely* consulted?

Object. *As for that great Argument, which is wont to bee urged so much, that if there be no power of Decrees, and censures, above what is in a particular Church, then whole Churches may bee corrupt, as well, as this or that Member, and no remedy will be had against it.*

Answ. I answer, since the *censures*, even of a *Synod*, are no other, than *spirituall* remedies, even the *same* that are *applied* by a *Congregationall* Church: in case they *take not* the desired *effect*, through the *obstinacy* of those that are *dealt* with; must not the *Magistrate* without the Church, (as *need* requires) *step in*, to doe his *part*, as well *after* a *Synod* hath done its *utmost*, as *after* a *particular Congregation*, & vice versa? Sed hæc obiter.

7. Seventh Corollary, hee that hath been *once Ordained* a *Minister* of the Gospell, *continues* still to be so, though the *Church*, hee particularly *relates* unto, should *faile*. *Reason*, because the Church *never dies*.* The *true Doctrine* thereof, *ever* hath *remained*, and *alwayes shall*, what ever interruptions have beene in *Discipline*, which also, *De Jure*, should bee received, and *preserved*, by new Believers, *yeare* after *yeare*, and *Age* after *Age*, and the *Relation* by that Argument, betweene *Pastor* and *People*, should *never* cease, but should *mutually stand* on *both* sides, and bee *perpetuated* in a daily *succession*, and would undoubtedly *doe* so, were it not for that *unhappy Worke*, which

Vide Zanch. lib. 1. in 4. præcept. pag. 777.

sinne

ſinne with a *ſcattering* and *breaking* hand, is wont to make.

What if one heretofore ordained for a Miniſter of the Goſpell, ſhould ſo farre degenerate, either in Doctrine, or life, or both, as altogether to be againſt Chriſt, and the Church, of which hee is a Miniſter, doth his office then hold, notwithſtanding? Object.

There may be a Degeneration (that though *foule* and *ſinfull*, yet) may leave the *roote* of the *matter* in a man; as in the *Biſhops* dayes, many a *good* Miniſter, through *temptation*, fell very farre, yet *held* the *maine*; It is with *ſuch*, as with one, that is *overſpread* with *Leproſy*, or is *defective* in ſome *integrall* part, yet while his *Head*, and his *Heart* are *whole*, hee is a *man* ſtill, though happily not fit for *ſociety* with others: His very *breath* may *infect* thoſe that come neare, though himſelfe yet *lives*, and at *laſt*, (though *very hardly*) may *eſcape*. The caſe is the *ſame* here, a Mans *Doctrine* and *Life* too, may be as a *poyſond Canker*, like that of *Hymeneus* and *Alexander*, ſo as his mouth ought to be *ſtopt*, either by the *Church*, or by the *Magiſtrate*, or *both*, and *himſelfe deliver'd* up to *Satan*: yet how hee can be *diveſted* of his *function*, at leaſt, in the *Title* of it, *till death*, no more than *Judas* was, of his *Apoſtleſhip*, I know not, *Acts* 1.17. compar'd with *verſ.* 19. 21. But perhaps that rule of, *cujus eſt eligere, ejuſdem eſt ejicere, they that tooke in, may caſt out*, may *hold* in this alſo, againſt which *I contend* not, though not *fully ſatisfied*. It is *one thing* to caſt out, even a *preaching Elder*, from *acting in*, or *continuing with*, a Church; *another thing*, totally to *extinguiſh* the Anſw.

name of his Office. The first is *cleare*, that it may be *done*, as by *good consequence*, may bee gathered from 1 *Tim.* 5. 19. where if *two* or *three* Witnesses come against him, hee may be *dealt* with, according as his *crime* is; But if the *Magistrate*, after the *Church* hath done with him, hath no *sufficient ground*, to touch his life, perhaps, *nomine tenus*, hee will *passe* for a Minister, *still*, though in the *judgement* of the Church, *Reprobate*.

8. Eighth Corollary. Upon *all* considerations it is most apparent, (if things be carefully weighed) that the *Magistrates Mission*, doth not *make* a Minister, nor properly *authorize* one to Preach, by an *immediate command* from himselfe. God hath not put *this power* into his hand. He *may* *, and *must* (when the extraordinary state of things *requires* it) *call* upon, and *command* the Churches to doe *their* duties, and the *Presbyteries* to doe *theirs*, hee may *cause* them to *Ordaine Elders* in the Churches, and the *Churches* to *send* the said Elders, *so ordained*, abroad, as the Church of *Antioch* did, and hee may *also appoint* the Churches, to recommend *gifted Brethren*, to that *kinde* of Preaching, which the *Scripture calls propheſying*, as it is *distinct* from the Ministeriall Office, in which *acts* of *power* and *jurisdiction* also are included, as aforesaid; Provided, that the said *preaching* by way of *Propheſy*, be, according to the *Rules* and *Limitations* given in this Discourse. *This*, and no other, is

* *Quod verò attinet ad vocationem extraordinariam, ajo posse, ab Ecclesia aliquâ & à piis magistratibus, mitti viros Doctos, ad suos populos, &c. At verò de Ordinario & perpetuo Pastore, ego non possum videre, quo jure obtrudi possint, nisi ab Ecclesiis, quibus proponuntur, eligantur, & coram ipsis legitimè examinentur & ordinentur.* Zanch. lib. 1. in 4. præcept. page 788.

is the *capacity* of the *Magiſtrate*, in *this* buſineſſe: And therefore as the *Miniſter* hath nothing to doe, to *intrude* upon the *Office* or *worke* of the *Magiſtrate*, ſo, nor hath the *Magiſtrate* any thing to doe, to *intrude* upon the *Office* or *Worke* of Miniſters: They are both *diſtinct powers*, and muſt keepe within their *owne* bounds, elſe what will *follow* upon it, but *confuſion*, and a cauſing of the Lord to *turne away* his Face?

From the Premiſes thus aſſerted and firmely proved, I queeie.

Firſt, whether *all ſorts* of People, that ſet up their *new* wayes of *ſpeaking*, as they call it, without any *ſuch warrant*, as aforeſaid, and that with *open* mouth, *ſcorning* the *inſtituted preaching Miniſtery* (be they knowne by the Name of *Quakers*, *Shakers*, *Waiters*, *Seekers*, or any other) are not *deeply* guilty of three *ſinnes* eſpecially, (1.) of *Will-worſhip*? Becauſe directly *contrary* to the Scriptures? (2.) of making *themſelves wiſer*, than *God himſelfe*, whilſt, in the *diſlike* of what hee hath commanded, they bring in *another way* of their *owne*? (3.) and thereby of *provoking* him to come out *againſt* the Land, to *deſtroy* it, and that *without remedy*, according as wee finde hee *did* of *old*, in the very *ſame* caſe, 2 Cron. 36. 16. 1.

Whether in all likelyhood, the *ſilencing* of ſuch as theſe, which *act* ſo every way *irregularly*, and *unbecoming* the Goſpell, would not be the *beſt* way, to put a *ſtop* to thoſe many *dangerous Doctrines*, that

are now *vented* by men of *unſtable* and *corrupt* minds? who becauſe free from the *due teſt* of ſuch, as are *fit* and *proper* Judges of their *abilities*, and left at *liberty*, to *aſſume* the *ſacred Office* of the *Miniſtery*, at their *owne* pleaſures, take the *boldneſſe*, in the *Pride* and *Vanity* of their Hearts, to put *themſelves* into *Pulpits*, and highly *affront* thoſe, who are *rightly called*, yea, and ſuch, as are *truly fitted* alſo, for *that worke*, when *themſelves*, can ſhew *nothing*, either of *fitneſſe* or *authority* for what they doe, either from *God* or *Man*? They are wont indeed, to bee very *liberall* of their *reproachfull* language, *againſt* the *Miniſters* of the Goſpell, calling them *Antichriſtian*, *Black-coats*, *Baals Prieſts*, and what not? If every *idle* word muſt be *accounted* for, what *anſwer* will *theſe* men make, at the *laſt* day, when it ſhall be asked by the *Great Shepherd* of ſoules, why they *dealt ſo* with his *Servants* the *Prophets*, and *faithfull* Miniſters of the Goſpell? But to returne to the *ramainder* of our queerie; whether *this* alſo ought not to be *taken notice of*, and *prevented*, by the *Magiſtrate*, eſpecially when it *comes* to this, that the *Pulpits* alſo are *filled* with them, by ſuch *untried* and *unapproved* ones, as will needs *ſtile themſelves*, (that which ſober-minded men neither *believe* nor *thinke*) *gifted Brethren*? As for thoſe *pious exerciſes*, which are uſed in *private* * Families, or thoſe *Religious Speeches* and *Exhortations*, which, either *have* beene,

* *Præcepit quippe Dominus, ut fratrem peccantem corrigamus, ut parentes familiam inſtituant, atque affecti beneficio, grato ſint animo, neque ſinant jacere obſcura Beneficia quæ à Deo acceperunt, ſed ea publicent, quò Author magis glorificetur.* Pet. Mart. loc. com. de vocatione ad Miniſterium *page* 749.

or

or *ſtill are*, frequent in our *Courts* of *Judicature*, or in *our Armies*, God forbid they ſhould be *diſcouraged* in the *leaſt*: But *what ever* is done, *contrary* to the *Rules* aforeſaid, and ſo no way *warrantable* by the Word of God, it will be, (at leaſt ſhould be) *no griefe* of *heart*, to the *good Souldier*, no more than any other, that it be *reformed*, and that both *ſpeedily* and *effectually*.

Is not this, to raiſe a Perſecution, againſt many of the deare Saints of God, who are otherwiſe minded? Object.

Perſecution is, when men are *ill dealt with*, for *doing* that which *God commands*, but to *reſtraine*, yea, and to *puniſh* alſo (when need requires) ſuch, as *obſtinately* deny, and *diſgrace* the *inſtituted Miniſtery* of the Goſpell, or any other *piece* of Divine Truth, which is ſo *fully aſſerted* in the Scripture, is *no perſecution*, but *Juſtice*, and that which the *Magiſtrate* is *bound* to inflict, as hee will anſwer the *contrary*. If the *open contempt* of any one *Ordinance* of the *Goſpell*, may paſſe *unpuniſhed*, why not of *another* alſo? and at laſt of the *greateſt* Ordinance of all, which is *Jeſus Chriſt?* Answ.

But it is my Conſcience that I am puniſht for, and not mine Obſtinacy, as you unjuſtly charge mee. Object.

Conſcience againſt *undeniable* Scripture, is *no Conſcience*. If a Man ſhould be ſo farre *blinded* and *hardned*, as that againſt the very *light* of *Nature*, hee *denies* a God, or *Blaſpemes* the *true* God, and his *Way* and *Worſhip*, and yet *pretends Conſcience* for what hee doth, is it not a *contradiction* in termes, Answ.

and

and that to the *ſence* of all that are not ſo blinded :

Object. *But that which you inſiſt ſo much upon*, viz. *an inſtituted Miniſtery, is not ſo cleare a Caſe, and therefore may afford roome for ſcruple, even there where you ſuppoſe the matter moſt cleare : for even the Scriptures, which you alleadge, on behalfe of the ſaid inſtituted Miniſtery, in the apprehenſion of ſome, are more againſt, than for you, your principall place of all which you ſo much contend for, to wit,* Eph. 4. 10, 11, 12. *Perhaps may faile you if well conſidered on. You urge indeed, that Paſtors and Teachers are by that Scripture continued in the Church, but let it bee well obſerved, are not Apoſtles, Prophets, and Evangeliſts there named alſo, as contemporary with the other ; But the latter, to wit, Apoſtles, Prophets and Evangeliſts are now ceaſed, and why not Paſtors and Teachers alſo? Neither of which can rightly be reſtored, till Chriſt himſelf comes againe, to revive all things.*

Anſw. 1. Let the whole *Text* and *Context* of that place, be *lookt* into, and what *rationall* man can poſsibly *ſee* any, the *leaſt* ground to deny, but that, though *ſome* of the *Officers* there named, to wit, *Apoſtles, Prophets*, &c. who had *extraordinary calls*, are ceaſed, yet, that the *reſt* are not, whoſe *call* is *ordinary*, and by the *Church*. Nor is there the *leaſt* word that *intimates* any ſuch thing, as the *contemporiety*, and *conſtant coëtaneouſneſſe*, betweene *all* the *ſaid Officers* there mentioned, but *rather* a very *plaine*, and *undoubted* Aſſertion, of a *ſucceſsion* * of *ſome*, of them, at

* *Qui Eccleſiæ regimini ſecundùm Chriſti inſtitutionem præſunt, nominantur à Paulo, primum Apoſtoli, deinde prophetæ, &c. Ex quibus duo tantum ultimi ordinarium in Eccleſia munus habent, & Paulò poſt —— Sequuntur Doctores & Paſtores, quibus carere nunquam poteſt Eccleſia.* Calvin. Inſtitut. li. 4. cap. 3. ſect. 4.

at leaſt *Paſtors* and *Teachers*, that ſhould bee *raiſed* up, *as Officers*, *Age* after *Age*, for the *worke* of the *Miniſtery*, even, *till* the *whole* Body of Chriſt be *perfected*; of which *body* many, even of *thoſe themſelves* that *ſo much* oppoſe this, ſo *great* a truth, would thinke it *hard*, if they might not be *reckoned* a *part*.

2. If *this* bee not *granted*, how are the *words* of CHRIST *made good*, Mat. 28. 20. where hee ſaid, hee would *alwayes be with thoſe*, that ſhould *preach* the *Goſpell*, even *to the end of the World*. Hath hee had *no care* of his Churches, for ſo many *hundred* yeares, as have *paſſed* ſince the *Apoſtles*, *Prophets*, and *Evangeliſts* were ceaſed? Or can any tell us, *where*, or *when*, any *ſuch extraordinary Officers*, have beene *ſince* raiſed? Have the *Churches* of Chriſt beene *all this while guilty* of *Will-worſhip*? Have they had *no Shepherds*, ſuch as were *promiſed* to be *given* to them, for the *feeding* of their *Soules*? Have they beene *ſuffered* for *ſo many* Generations paſſed, to *abide* under a *grand Impoſture*? Yea, and are they likely to *continue* ſo, yet *longer*? What! have all thoſe *Seales* of the *publique Miniſtery*, which wee *contend* for, beene *falſe* and *ſpurious*? Have none of thoſe *glorious lights*, that *ſhine* among us, beene *fixed* in our *Heavenly Spheres*? Have they beene *all wandering Starrs*, all *ignes fatui*, by which wee have beene *miſ-led*? Have no *benigne* and *propitious influences* of *Life* beeu *darted* out by them? Have *none* of thoſe *converſions*, which have been *wrought* by *their* meanes, been *true*? Have there beene no *reall births*, *no nutriments*, that have imparted *ſtrength* and *ſpirit*,

to *thoſe* that have *thought* they had *full meales* upon them ? Surely if *theſe things* may bee *doubled* in reference to any, it is to *thoſe onely*, who thus *unnaturally* and *wickedly*, pleade againſt the *Mother* that *bare* them, and the *Breſts* that *gave them ſuck*. And therefore I *proceede* to Qierie, yet farther,

3. Whether thoſe that *doubt* of a *Goſpell Miniſtery*, may not *juſtly* be *ſuſpected*, to be *ſuch*, as either *reade* not the Goſpell, or *underſtand* not, or (at leaſt) *take no notice* of *what* they *reade*, or which is farre *worſe*, *queſtion* whether there be any *Goſpell* at all, or any *ſuch thing* as the *Word* of *God*, or the *holy Scriptures*, for men to *believe*, or be *led* by.

4. Whether, though perhaps they doe not at *preſent outwardly deny* the *Scriptures* in *generall*, to be the *Word* of *God*, yet whilſt they *deny that part* of them, which ſo *fully* and *diſtinctly*, as is before proved, *aſſerts* the *Miniſtery contended* for, they may not upon *as good reaſon*, *deny* all the *reſt* ? And whether they are not in the *high way* to ſuch *horrid* Atheiſme ?

5. Whether, in the midſt of that *moſt true*, and *glorious light* (which the *Goſpell* hath *ſtreamed* forth upon this Nation) the *new light*, which thoſe that *deny Miniſtery* pretend unto, be not *groſſe*, yea, and *helliſh* darkeneſſe ? And whether, the *very light* of *nature*, which the moſt *ſavage Heathen* * *ever* had, were not a more *cleare*, and *true light*, than the

* The *Babylonians* had their Prieſts called *Chaldeans*; The *Perſians*, their *Magos*; *Jupiter*, *Mars*, *Apollo*, *Hercules*, *&c.* had their Prieſts; The *Romans* had their Pontifices, their Augures, Aruſpices, *&c.* See *Alexander Roſſe* in his παντίβεια, at large, out of *Diodorus*, *Herodotus*. *Euſebius*, *Scaliger*, and many others.

light aforesaid ? For it was *never* yet knowne in any *Age* of the World, or in any *habitable* part of the Earth, that *any Nation deny'd* a *God*: And where ever a *Deity* was *acknowledged*, there also was *allowed* a *worship*, and *persons solemnely set apart* (though under *severall* names,) that, as a *distinct*, and *sacred Order* of Men, did *officiate*, in certaine *Divine approaches*, to the *Gods* or *God-head*, which they *worshipped*.

6. Whether, when *once* men come to *this*, as without *blushing*, to *deny* such *fall*, and *cleare Institutions* of the Gospell, as a *Preaching Ministery*, and so by *degrees*, to *deny Sacraments*, *Sabbaths* and other the like *standing Ordinances*, there be *any roome* left, either for *reason*, or *charity*, to think, that they *ever knew God savingly* and in *truth* ? Or that they doe at all *regard him*, or his *Name* and *Honour* ?

7. Whether it bee likely, that those that *Pray* so *bitterly* against the *Ministers* wee pleade for, as to *call for Fire from Heaven to consume them*, and that they may bee *left desolate*, without *Home*, or *Habitation*, without *Food*, and *Rayment*, yea, in such *anguish* of spirit, that they may *pine* away and *perish*, and *die*: I say whether is it likely, that *these men* are *sent* of *God*? or *rather* are they not of *that sort of Men*, whom *Christ rebuked*, saying, *yee know not what spirit you are of* ?

8. Lastly, whether those, that *formerly* gave *reverence* to the *Ministery* and *rejoyced* in the *light* thereof, acknowledging (as was thought) with all *sincerity*, the *great blessing* they were under, whiles it *dropt* upon their *Hearts*, the *very dew* of *Heaven*:

whether I ſay, thèſe *very Men*, being now become *ſo farre Apoſtates*, as to *account* and *proclaime* the ſaid *Miniſtery*, to bee the *greateſt cheate* in the World, and *rejoyce* in the very *thought* and *hope* of ſeeing a *reproachfull downefall* of it; are not *haſtening*, as much as in *them* lies, their *owne irrecoverable downfall* into Hell? Which wee *heartily* pray, they may *yet* be *delivered* from, by a *ſpeedy* and *ſeaſonable* Repentance.

CHAP.

CHAP. V.

Of the Neceſsity, and Excellency of humane Learning, eſpecially in the worke of the Preaching Miniſtery.

BEfore I come to that which I *chiefly* aime at, it is *convenient* to *explaine*, what it is, that truly commeth within the compaſſe of theſe words, *humane Learning*.

Firſt, whatſoever is *taught* or *attained* by the *labour*, *diligence* and *induſtry* of the *minde*, either in way of *obſervation*, *inquiſition*, or *attendance* upon any *inſtructions*, *rules*, or *examples* given: or by *reading*, *meditation*, *ſtudy*, in the uſe of *bookes*, *writings*, *inſtruments*, or otherwiſe: may in a *generall* ſence, be called *humane Learning*. Thus when a *Child* learnes, firſt to *ſpeake*, and then to *underſtand*, and then to *diſcourſe*, and ſo by degrees (after an *increaſe* of yeares) *diſtinctly* to *argue*, and more and more to *improve* his *reaſon*, by *exerciſe*. Hee is a *growing proficient* in this *generall* kind of *humane Learning*. Thus alſo an *apprentice*, ſuppoſe to a *Scrivener*, an *Apothecary*, a *Merchant*, or to a Maſter of any *Trade*, *Art*, *Artifice*, or *employment*, that can be named (of which there are *many* hundred *different* ſorts) hee is ſaid to be a *learner* of that *craft* and *skill*, which hee *reſpectively* gets in *any* of them.

But ſecondly and more *eſpecially*, by *humane Learning*, is *uſually* underſtood that *knowledge* of *Languages*, *liberall Arts* and *Sciences* that are *principally* profeſſed, and moſt *eminently* found, in *Schooles* and *Univerſities*, and the *perſons* that either *are*, or have beene trained up therein. Of *this* it is I ſhall now ſpeake (1.) by way of

premiſe in certaine *Prolegomena*, and then to the matter *intended*.

By way of Premiſe.

1. First, a man may *attaine* to the *knowledge* of *Tongues* and *Arts*, and of *all* or *any kinde* of that *learning* contained *therein*, which doth not *neceſſarily* depend upon the uſe of the *eye-ſight*: provided, that hee *hath* the *benefit* of his *hearing* and naturall *underſtanding*. Many inſtances of this might be given; The *Univerſity* of *Oxford* hath one in it to my knowledge at *this time*, or very lately had, that if not *borne* blinde, yet never had his *ſight* ſince hee could *ſpeake* or *underſtand reaſon*, and yet well *skild** in *Grammar*, *Rhetorique*, *Poetry*, *Logick*, *Hiſtory*, and other parts of *Learning*, both in the *Greeke* and *Latine* tongues. What *others* moſt commonly are wont to *gaine* by the *uſe* of *Bookes*, ſuch as I have now *inſtanc'd* in, do *ordinarily* attaine to, by *conference* and *diſcourſe*. Therefore it holds not *alwayes true*, that he that can neither *write*, nor *reade*, is no *Scholler*. For how can a blind man either write or reade?

* *Natura compenſat.*

2. Secondly, *Languages* (though of *excellent* and moſt *neceſſary* uſe, yet) are but the *ſhells* or *Cabinets* of that which we *truly* call *Learning*: The *things* themſelves that lie *hidden* and *encloſed*, are the *Kernells*, the *rich treaſure*, the *Jewells*; which a man may *as ſoone* be *Maſter* of, by *another* mans *breaking* the ſaid *ſhells*, or *unlocking* the ſaid *Cabinets*, as by his *owne*. And therefore if *all*, or *any* piece of *humane Learning*, be found Printed in a mans *mother tongue*, as ſuppoſe, *Mathematiques*, *Phyſicks*, *Politiques*, *Divinity*, or any elſe; hee may be a *great* proficient in *all*, or *any* of the ſaid pieces of *Learning*, though hee hath no *skill* at all in any other *Language*;

guage, beſides that which is *naturall* unto him. Therefore it followes not, that he that hath *no* skill in *Hebrew*, *Greeke* or *Latine*, is no *Scholler*, he may be a *learned* man notwithſtanding, in *that* which is the very *ſoule* of *learning*, the knowledge of *things*.

Thirdly, though *Schooles* and *Univerſities*, are the *proper fountaines* of learning, the *onely places* of greateſt *advantage*, and *encouragement* for ſtudies: yet 'tis *poßible* (nay, wee can give *inſtances* de facto, that it is ſo, to wit) that men by their *private induſtry*, and ſuch *providentiall helpes*, as ſometimes they meet with, in the *family* where they live, or the very *ſhop*, where they *drive* a *Trade*, may attaine to *eminent* degrees in *learning*, both for *Arts* and *Languages*. Whence it doth not *alwayes follow*, that becauſe a man was never at *Schoole*, or at the *Univerſity*, therefore he is no *Scholler*, or hath no *humane Learning*. 3.

Fourthly, though the ſeverall *degrees* taken in *Univerſities*, are but the *juſt rewards*, and *due diſtinctions* of *learned men*, according to ſuch *Antiquity*, or *deſert*, as they are more or leſſe *priviledged* with, yet they doe not alwayes *declare*, much leſſe *prove*, or *make* *, a *Scholler*. An *under-graduates ragged gowne*, ſometimes *wraps* up *more Learning*, than the *Scarlet robe*, and under the *Tippet* and the *Hood*, may be more of the *Dunce* † than of the *Doctor*. Therefore it *followes* not, he hath taken no *degree*, therefore hee is no *Scholler*; nor yet doth it *alwayes follow*, on the *other* hand, he hath taken *ſuch* and *ſuch degrees*, therefore hee is a *Scholler*, viz. one *worthy* of the name of a *Scholler*. *Reall* and *ſolid learning*, is indeed more *uſually* found, in one that hath *commenced*, either *one*, or *more degrees*; yet it may be found, and *ſometimes* is, in another, that hath *commenced none*. 4.

* *Barba non facit Philoſophum, nec cuculus monachum.*

† *Ex quolibet ligno non fit* Mercurius.

5. Fifthly, *humane Learning* is not a morall *Entity*, and ſo *intrinſically* either *good*, or *bad* in its *owne* nature, I meane *morally*. It cannot be *reckoned* either among *vices*, or among the *vertues*, that are *oppoſite* thereunto, and ſo though it *renders* him that hath it, a more *able*, yet, not a *better* man, nor on the *contrary*, doth it of it *ſelfe*, any way *render* him that hath it, a *jot* the *worſe*. Indeed it is moſt *abſurdly* ſaid, by one *John Webſter* in his *erroneus* booke called the *Saints guide*, that *humane* or *acquired learning*, as hee calls it, *by it ſelfe, and of its owne nature, is nothing elſe but ſinne, and cannot truly and properly be ſaid to be ſanctifyed no more than ſinne*; the *groſſeneſſe* of which aſſertion I ſuppoſe Mr. *Webſter* himſelfe will *ſee*, when I ſhall have put theſe *three* queſtions. (1.) If it be a *ſinne*, why doth Mr. *Webſter* himſelfe *make uſe* of it, as hee is pleas'd to doe, in *more* places * than one, in his *ſaid* Booke, and that (as *himſelfe* thinks) to *good purpoſe* too, though I believe few *elſe*, will be of *that* minde, that *reads* and *obſerves* what he writes. (2.) was not the *gift* of *Tongues* from the *holy Ghoſt*, and to *that end* given, that the *Goſpell* might be thereby *ſpread* † throughout the *World*, where thoſe that had the ſaid *gift* came? Doth the *holy Ghoſt* at any time, give *ſuch* a *gift*, as in its *owne nature*, is, or at any time ought to be *accounted*, or *called*, a *ſinne*? (3.) Did not our *Saviour Chriſt* make uſe of *learning*, when he *diſputed* amongſt the *Doctors*? and yet was he not *without ſin*? Will Mr. *Webſter* affirme the *contrary*? I trow not.

* *The Saints Guide.* Page 113. where he undertakes to ſhew the difference betweene ἀμαθὴς, ἀγεώμμαλοι καὶ ἰδιῶται.

† *Id quod etiam oſtendunt ignea linguæ, iis demum convenientes qui Evangelium erant per orbem terrarum ſparſuri.* Beza. in Act. 2.

Object. *The gifts of Tongues, and Interpretation of Tongues men-*

mentioned in the Acts, and Pauls *Epistle to the Corinthians, were not acquired but infused, and so not naturall and humane, but supernaturall gifts.*

Though they were *gifts extraordinary* at that time, to wit, *immediately* from the *Holy Ghost*, without the use of *meanes*, for the *acquiring* of them, yet that *hinders* not, but that they were *humane*; partly in respect of the *subjects* on which the said *gifts fell*, and partly in respect of the *object matter* about which they were *conversant*, to wit, the *severall languages* of men, as men.

6. *Humane Learning*, as such, hath no *causall influence* upon the *hearts* of men, in the *preaching* of the *Gospell*, one way or other: no mans *improved parts*, *great reading*, or *Rhetoricall elocution*, doth, can, or ever did, *touch* the *Soules* of *Hearers*, any farther than *God comes in*, by his *hidden power* in the *efficacious application* of it. Indeed where 'tis *rightly* used, 'tis an *excellent toole*, but *cuts** no more, than *as* it hath the *advantage* of a *supernaturall hand* and *stroke*, Heb. 4. 12.

* τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, *Penetratior quovis gladio ancipiti.* Bez. δίστομος, *duplicis oris, qui quasi utrinque mordet.* A two mouthed Sword. *Leigh. Crit. Sacr.*

These things being premised for the better preventing of mistakes, and to shew wherein it is agreed with those that dispute against Learning, I proceed now to prove.

(1.) *The necessity of humane Learning, and then its Excellency.*

First, for the Necessity of it, I argue thus.

That without which, none can attaine to the common understanding, or wisdome of a man, is necessary. Arg. 1.

But without Humane Learning, none can attaine unto

the common Understanding, or Wisdome of a Man. Therefore Humane Learning is necessary.

The *Major* will not be *deny'd*, unlesse it be by those that have a *mind* to *folly*.

The *Minor* is most *cleere*, for *ordinarily* (wee speake not of *extraordinaries*) what *other way* hath any man, to *attaine to*, or *exercise* any *measure* of understanding, or wisdome, if not by *Observation*, *Meditation*, *Discourse* and *Reading*? In *all*, or *any* of which, what doth he *else*, but still *learne* something, which hee *knew not* before, and by that meanes *gradually* grow *more wise*? Take a *Child* assoone as *borne* into the World, and *separate* it for *twenty* yeares, from *hearing* of men *speake*, and so from *all other meanes*, by which the *Sonnes* of *Adam* are *wont* to be *trayned* up, in their *understanding faculty*; and then bring *that child* into the company of *men* that *speake*, and that *speake reason*; would not this *Infant* of *twenty years old*, stand speechlesse? Would hee not be *amaz'd* to heare *distinct* and *articulated* sounds? And *much more* while hee *understands* them not? And that, though he *himselfe* also, hath a *reasonable* soule in him, and *originally* *, was as *capable* as any of *theirs*? Would he not be a *Monster*, not to *himselfe* onely, but to *all* that *see* him? Doubtlesse it would not be *otherwise*, and all for *want* of that *necessary education*, and *first helpes* of *Learning*, which the *understanding* of every *reasonable* creature, is *suscitated*, *exerted* and *improved*, *by*. But let us suppose againe, two little *stripplings* of *eight* or *ten* yeares old, and of *equall* parts, one of them to be *carefully* brought up, amongst *wise examples*, and *instructions*, and also *usefull* Bookes, where hee should *seldome* or *never heare*, or *reade* any thing, but what might be for the *continuall raysing* and *enlarging* of his *parts*, as he

* *Animæ sunt æquales.*

he is by *degrees capable* : But the other to be kept *without* theſe *helps*, and never to converſe with *bookes* at all, nor yet with *company*, who are *wiſer* than *himſelfe*, or at all *able* to *inſtruct* him. In *ten* or *twelue* yeares time, is it not *very likely*, that the *difference* would be great? And in caſe the *improved youth*, though he hath *all* that time converſed with *wiſe men*, and *uſefull bookes*, yet never was by them *taught* any of that *knowledge*, which he hath *gotten* in any other, but his *mother tongue*, Suppoſe an *Engliſhman*, and ſo in the *Engliſh tongue*; is not *this knowledg*, which he hath *thus gotten*, though but in his *mother tongue* as aforeſaid, to be called *humne learning*? And if he had not taken *this courſe*, would not his *underſtanding* have *beene* as *ſhallow* and *empty*, as *his* that hath all the while, beene *without* the *meanes* and *advantages*, which *himſelfe* hath enjoyed? The reaſon why I put *this caſe* ſo *plainly*, is, the *better* to *convince* M. *Collier*, Mr. *Webſter* and ſuch others, as *declare themſelves profeſſed enemies* to *humane Learning*; and to let them ſee, that even *themſelves*, could *never* be *able* to *diſcourſe*, or *Preach* againſt *humane Learning*, without the uſe of *that very thing*, which they ſo much *pleade* againſt. For as is before *proved*, men have not (nor indeed *can* have, in an *ordinary* way) ſo much as the *common uſe* of *reaſon*, till they have *firſt learn'd* it, and that not by *example* onely, and the *voluntary exercciſe* thereof, but alſo by *inſtruction* and *rules* given. In *all* which, it cannot be *deny'd*, but that as the *Teachers* and *Learners*, on *both ſides*, are *men*, ſo in thoſe *very actions*, to wit, of *teaching* and *learning*, they are *mutually* and *reciprocally humane*; The *internall faculty* of the Soule, which are *employed* therein, are *humane*; the *ſubject matter*, *notions*, and *kinds* of *knowledge*, about which the *ſaid faculties*

ties are ſo *employed*, are *humane*; or at *leaſt*, ſuch as are *received* into the *mind according* to *humane capacity**, and no otherwiſe. Which being a *truth* moſt *apparent*, and that can *never* be overthrowne, how *abſurd* is it, for *humane Learning*, to *plead* againſt *humane Learning*? nay, for *humane Learning* in the *loweſt* forme, to *plead againſt humane Learning* in the *higheſt* forme? For a *Boy* in the *firſt Claſsis*, that knowes not *ſo much* as a *Grammer* Rule, to *conteſt* againſt him that *underſtands Homer*? How *abſurd* is it, for *humane Learning* in *Engliſh* to undertake a *combate* againſt *humane Learning* in *Latine*? For an *unskilfull Fencer*, with his *wooden Dagger*, to *challenge* a *Maſter* at that *art*, though *furniſhed* with an *excellently* well *metalled two edged Sword*? Such *Antiphiloſophers* and *affecters* of *illiteracture*, what doe they elſe, but *declare themſelves* no *better* than *Bats* and *Owles*, that *fight againſt* the *Sun*, which they are not *able* to *looke* upon; whilſt men of *generous* and *Eagle* † *eyes*, not onely can *endure*, but *delight* to take in the *beames* of it? Were theſe *adverſaries* of *learning* but deprived of the *benefit* of *other* Mens *parts* and *labours*, ſo that they might not have *liberty*, either to *heare* or *reade* for ſome *yeares* together, what *others*, either *ſpeake* or *Print*, perhaps they would then be *ſenſible* of *two* things, which now they take no *notice* of. 1. That whatever *Wiſdome*, *Knowledge*, and *Underſtanding*, in the *Scriptures*, or *otherwiſe*, they have *attained*, was not by *infuſion*, but *acquiſition*, and the *bleſsing* of *God*, upon the *uſe* of theſe *ordinary* *meanes*,

* *Quiquid recipitur, recipitur ad modum recipientis.*

† It is the manner of the *Eagle* (ſay *Ariſtotle* and *Plin*) to bring their young ones out of the Neſt before they bee full fledg'd, and to hold them forth againſt the full ſight of the Sun; The light whereof, thoſe of them that can with open eye endure, ſhe retaineth, and bringeth up as her owne, the reſt that winke at it, ſhee rejecteth, and caſteth off, as a Baſtardly Brood. *Leigh. Crit. Sacr.* upon the Word ἐιλικρινὴς.

meanes, which they *enjoyed* for *that end*. (2.) That unleſſe by *continuall exerciſe*, they *maintaine* and *keep* what they have *gotten*, in the *uſe* of the *ſame meanes ſtill*, they will *ſoone loſe* what they have, and ſee a *neceſſity* of going to *School* when they are *old*: As I have knowne *ſome* have done, who, though they could *once read well*, yet, through *negligence* and *diſuſe*, had *caſt* themſelves ſo farre *back*, as to have *need* againe, of *learning* their very *Letters*.

That, without which men cannot well converſe together in a Common-wealth, is neceſſary. Arg. 2.

But without humane learning, men cannot well converſe together in a Common-wealth.

Therefore humane Learning is neceſſary.

The *Major* will *eaſily* be *granted*, unleſſe by ſome *Anchorite*, who *forſaking* the *ſociety* of men, chooſeth *rather* to live among *Rats* and *Mice* in the hole of a *muſty* wall; or by ſome *Hermite*, who converſeth with the *wild Beaſts* of the *wilderneſſe*.

The *Minor* I prove thus.

Without which, men cannot become uſefull to each other, without that, they cannot well converſe together in a Common-wealth.

But without *humane Learning*, men cannot become uſefull to each other.

Therefore without *humane Learning*, men cannot well converſe together in a Common-wealth.

I take the *Major* againe for *granted*, and doubt not but the *Minor* will *hold good*, if it be *well conſidered*, how *man* at firſt became *ſociable* *, and how he hath *continued* ſo: Even by no *other meanes*, but the *contrivements* of *Wiſdome* and *Prudences*; The *Rudiments* and *Principles* thereof, being by *little* and *little diſcovered*, and after by *degrees*, brought into an *happy practice*. Hence it is, that at *firſt*, not onely *uncultur'd grounds* were

* ζῶον πολίτικον.

manured, and made *profitable*, but *barbarous Nations* alſo *themſelves civiliz'd*; the *minds* of men *refin'd* and *poliſhed*; their *lives* and *converſations regulated* and *methodized*; relations *rightly* placed; reſpective *bounds* put; Lawes *devis'd* and *yeelded* to; the *God* of all *order* and *Government*, at laſt *own'd* and *acknowledg'd*; and *Religion* it ſelfe *embraced* (and that in *divers parts* of the *habitable* World) upon *conſcientious* grounds. Now in the *midſt* of all, doth not *humane Learning* runne along, as the very *ſpring* or *fountaine* of the aforeſaid *ſociability* among men; and of that *civill* kinde of *life* and *motion*, with which they are *thus* govern'd? What are *Oeconomicks* in the *ordering* of a *Family*? *Politiques* in the *Ruling* of a *City*? *Ethicks* in the *manners* of a People? But as ſo many *pieces* of *humane Learning*, or (if I may have *leave* to ſpeake it) *Ariſtotles Doctrine* in *practice*? May we not ſay the *like*, of *naturall Philoſophy*, *Anatomy* and *Phyſicks*, among *thoſe* which we call *Phyſitians*? Of *Hiſtory* and the *knowledge* of *Cuſtomes*, among *thoſe* which wee call *Lawyers* and *Stateſmen*? Of *Metaphyſicks*, among *thoſe* which wee call *Divines*? Of *Grammer*, *Rhetorique* and *Logick*, as among *all ſorts* of men (in *ſome degrees*) ſo *eſpecially*, among *thoſe* which in *any kinde*, whether more *publickly* or *privately*, are as a *common mouth*, on the *behalfe* of others? Yea, and may not the *ſame alſo* be *affirmed*, of *thoſe ſeverall* pieces of *Mathematicall Learning*, which *lie ſcattered* up and downe, almoſt in *every Trade* and *Craft*; whether *ſpeculative*, *practicall*, or *mixt*? What ever 'tis that hath *number*, *weight* and *meaſure*, *harmony* and *proportion*, *ſhape*, or *figure* in it, is it not a *branch* from this *ſpreading roote*? Thus *Architecture*, *Joynery*, *Clock-worke*, and every *Art*, that hath *any thing* of *regular ſound*, or

motion

motion in it? Here might be mentioned *distributive* and *commutative* Justice, the equity of *rewards* and *punishments*, the *rules* of *all* which, and what *ever else*, may be named, that is either *knowne* or *practis'd* among *men*, as such, are they not *fetcht* from *some piece* of *humane Learning*?

Argu. 3. *That, without which there can be no Traffique, Commerce or Correspondence, betwixt one Nation and another, is necessary. But without* * *humane Learning there can be no Traffique, Commerce, or Correspondence, betwixt one Nation and another.*

Therefore humane Learning is necessary.

* *Conjunctionis Universalis omnium mortalium Vinculum est Ratio & Oratio: quæ docendo, discendo, communicando, disceptando, judicando, conciliat inter se homines, conjungitque naturali quadam societate.* Cicer. de Offic. lib. 1.

To the *Major*, that there is a *necessity* of *Traffique*, *Commerce* and *Correspondence* betwixt one *Nation* and another, appeares (1.) becauſe in *many things*, one *Nation* hath *need* of another, and cannot well *subsist*, without *exchange* of *commodities* and *provisions*: Providence it selfe seemes to have laid a *Foundation* for this, in *every Country* under Heaven. (2.) God hath *declar'd* in his *Word*, that in all ages, *especially* the *latter*, Nations shall *meet* and *unite* together, yea, and shall *flock* and *flow* to his *holy Mountaine*: now *how* can *this* be, without *some kinde* of *Traffique* and *Commerce*, or at least, a *correspondence*?

To the *Minor*, that such *Traffique*, *Commerce* or *Correspondence*, cannot be without *humane Learning*, is as *cleare*: For, were it not for the *skill* of *Navigation* by the *Compasse*, some *use* of *Astronomy*, *Cosmography*, and *Topography*, how could one *Nation* come at *another*,

ther, where the *Seas* lie *betweene* them? And where they lie on the *ſame continent*, how could they *underſtand* each other, without the *mutuall knowledge* of their *reſpective languages*? How can *peace* or *War*, *Amity* by *Alliances*, *Treaties* about *Trade*, *Leagues* of *Friendſhip*, *deſires* of *ſuccours*, *reliefes* or *aides*, or any the *like Embaſſyes* be *underſtood*, *made*, or *granted*, on *one* ſide or the *other*, if *this* were *wanting*?

Argu. 4. *That, without which the Scriptures had not been knwon to the ſeverall Nations of the Earth, is neceſſary.*

But without humane Learning, the Scriptures had not beene knowne to the ſeverall Nations of the Earth.

Therefore humane learning is neceſſary.

The *Major* is *plaine*, to *all* that are not *profeſt Atheiſts*.

The *Minor* cannot be *deny'd*, for how could the *Scriptures ever* have beene *tranſlated*, unleſſe by *ſome* that had the *knowledge* of more *languages* than *one*? I ſuppoſe *none* will ſay, that any man is *borne learned*, in the *Hebrew*, *Greeke* or *Latine* Tongue, or ever *did* attaine to *any skill* in them, at leaſt in an *ordinary* way, *without* the *uſe* of *ſuch meanes* as have beene *before* mentioned.

Object. *Thus farre 'tis granted that humane learning is uſefull, yea, neceſſary, but how doth it follow from any thing that hath beene yet ſaid, that it is neceſſary to a Miniſter of the Goſpell as ſuch?*

Anſw. I hope it will not be *deny'd*, but that a *Miniſter* conſidered *meerly* as one of the *ſonnes* of *Adam*, and ſo as having a *common* ſhare in the great *ſociable* body of mankinde, hath as much *neede* to *exerciſe* and *improve* his *underſtanding*, in getting of *wiſdome* and *knowledge*, as any other; that hee may *equally participate* and *communicate*,

nicate, ſuch *notions*, *principles*, *practiſes* and *experiences*, about things *neceſſary*, and *worthy* to be both *knowne* and *done*, in the courſe of *humane* life, as hath beene already mentioned.

2. But as a *Miniſter* of the *Goſpell*, there is *much more* cauſe, that *he* of *all* men, ſhould not onely hold *equall pace* with others, in that which we call *humane learning*, but goe *farre beyond* them. For are not the *Oracles* of *God principally committed* unto *him*, that hee ſhould *reveale* them to the people, 2 *Cor.*4.19? And that not at the *ſecond* or *third* hand, but at the *firſt*? And how ſhall he do *this*, if he *underſtand* not *that* language, in *which* they are written? If he hath not *ſo farre* the gift of *tongues* and *other* learning, as to be able to *interprete* out of the *Originall* Text, and according to the *Rules* of *Art*, to give the *ſence* of things *difficult*? How can ſuch as are *diſſatisfy'd* in matters of *difference*, principally *referring* to the ſaid *originall Text*, be *enlightned* or *eſtabliſhed* in his judgement, by the *ſaid* Miniſter, from whoſe *mouth* hee ought to receive *inſtruction*, *information*, and all *wholeſome Doctrine*, and ſuch *reſolves* therein, as out of his *treaſury new* and *old*, hee ought to be *able* to bring forth? To *this* wee ſhall ſpeake more *anon*, but in the meane while let the Reader *delight* himſelfe, with that *excellent* well *couched* piece, which I have here tranſcribed out of that *little great* * *Booke*, called the *Heavenly Academy*, written by *one* of the moſt eminent and pious friends of learning, that theſe times have, in theſe words.

* *In minimo eſt magnum*, Lemnius *de gemmis.*

Non tam mole quam pretio. *Francis Rous* Eſquire Provoſt of *Eton* College, and now Speaker of the *Parliament* of the Common-wealth of *England*.

[*Having then ſo abſolute both a Patterne and*

Teacher (*Jesus Christ*) *let us boldly frame the Character of our Heavenly Scribe, to the shape both of this chiefe Doctor, and of his Doctrine. Accordingly wee will commend to our Scribe things both new and old (but the old first, because they are first) and after him who is Truth, will lay down this true position; That towards the making of a learned Scribe, there is a great advantage to be gained by the gathering of old things into his Treasury, The Scribe that will be learned may be a gatherer of old things; and so let him be. Let him gather into his Treasury the things of Nature, yea, gather a stock of them, and lay them up for his use when hee comes to the new. Let him know, in a competent measure, what is to be found abroad in the old Creation; Yea, let him learne what is copied out of it by art and industry, to serve him in the things of Regeneration; and if in this search he meete with the learning of the* Egyptians, *hee may carry their Jewells into his treasury. Let an heathen Logician or Philosopher be his Gibeonite to cleave wood, and to draw water for his service in the Sanctuary. Let the one divide, define, and order; and the other draw secrets from the depths of nature to serve the Lords servants in the Tabernacle. Let the precepts and patternes of vertues gathered from their Doctrines and stories, serve for spurs and incentives to grace, to goe beyond the effects of nature; and for exprobations, when she doth it not. And let the languages both of the unbeliever and the misbeliever serve for Keys to open to new men, those mysteries which the old men see not, neither doe open to themselves though the Keys be in their hands. Such old things as these are earthly needles that may draw in Heavenly truths: they are Earthly Glasses that may help our Eyes to a clearer discerning of Heavenly Images: They may helpe to illustrate, to insinuate, to convince*

vince and to gaine ; By them the new man may be a Grecian *to the* Grecians *to gaine and convince the* Grecians ; *and a* Jew *to the* Jewes *to gaine or convince the* Jewes : *and all things to all men to win ſome. And accordingly the moſt laborious Scholler of the greateſt Maſter, though ſometimes wrapt up into the Heavenly Schoole, yet when he is among the* Jewes, *he convinceth them by the Prophets received of the* Jewes ; *and when he is at* Athens *among the* Grecians, *he convinceth them alſo by their own Prophets ; even learned Heathens by their learned Poet,* Acts 17.28. *Laſtly, this Scribe in the lower* Academy *may improve the abilities of nature given him by the firſt and old Creation. For theſe old things will grow by uſe and exerciſe, and likewiſe become excellent inſtruments in the new Eſtate ; there being no little uſe of underſtanding, memory and elocution, when they ſhall become new, and new things ſhall be added to them. And thus the Scribe having gaind in the lower* Academy *a large proviſion of theſe old things, he commands the uſe of that* Academy, *which furniſhed him and his treaſury with this proviſion : and himſelfe is to be commended for one part of a perfect and well inſtructed Scribe. And though there remaine yet a more excellent part, yet even to this part there wants not an excellency, and conſequently a great degree of praiſe and commendation.]*

The Scriptures are well tranſlated, and the Engliſh *verſions out of* Hebrew *and* Greeke, *(at leaſt in generall) much approved of by thoſe that have eminent skill in both languages : beſides, there are many good Interpreters and Commentators, that have given the ſence of them ; many excellent workes upon all points of Divinity, yea, and upon all controverſies, are every where to be had in* Engliſh, *even ſuch as may render men very able in ſound knowledge, and* Object.

by.

by frequent reading, beget in them a very good faculty of elocution alſo, what need therefore of any farther learning than this ?

Anſw. Firſt, Hee that ſtudies *Scripture* in no other than the *Engliſh* tongue, and withall *reads* ſuch *excellent* workes, as aforeſaid, with *care* and *diligence* (I doubt not) may attaine to very *good* abilities, even for the *teaching* of *others* alſo, though he knows *nothing* of any *other* language: but then let it be remembred, that even *this knowledge* ſo gotten, though but in the *Engliſh* tongue, is *truly* and *properly* (as hath beene *already* proved,) a *principall* part of *that*, which wee call *humane Learning*, which, as hath beene ſaid, *conſiſts* moſt of all, in the *knowledge* of *things*, of which, *words* or *languages* are but the *barke* or *cover*.

But yet ſecondly, we *ſtill* affirme, that the *knowledge* of the *Originall tongues*, and *other pieces* of that *learning*, ſo much ſpoken *againſt*, is *greatly neceſſary*, to make a *Miniſter* of the Goſpell, as ſuch, *compleatly able* for his work, eſpecially in the *Caſes following*.

1. Firſt, in caſe the *Scripture* in the *known* tongue, of *this*, or that *reſpective* people, ſhould *periſh* or be *imbezelled*, ſo that no *Copies* could be gotten, but either *ſuch* as are in Hebrew, Greeke or Latine; For *poſſibly* it may come to *this*, as well in *one* age as *another*, it *hath* ſo formerly, when the *Chriſtians* were under the *Heathen* Emperours; and even *here* in *England*, when *Popery* was in the *throne*, * and at the *higheſt*, how *rare* was it to meet with a *Bible*, or any *part* of it, in *Engliſh* ? It being *well knowne*, that it is one of the *pernicious Maximes* of the *Church* of *Rome*, that *Ignorance is the mother of devotion*, and therefore the *people* muſt be *kept* in *blindneſſe*. Let the *adverſaries* of *humane Learning* now ſpeake, is it not *neceſſary*,

* See *Acts and Monuments.*

ceſſary, that a *Miniſter* of the *Goſpell*, in *this* Caſe, ſhould *underſtand Hebrew*, *Greek* and *Latine*, as well as *Engliſh*? Or can they *infallibly aſcertaine*, that *none* of theſe *exigences*, ſhall ever happen to the *Chriſtian* World? Eſpecially to the *Proteſtant* Kingdomes or Common-wealths? In caſe the *witneſſes* ſpoken of in *Revel.* 11. ſhould not prove to be *already ſlaine*, I doubt it will be *more* than any can *aſſure* us of, that there will not be *need* of *skill* in the *Originall languages*, even on *this very Accompt*, that the poore *ſuffering Chriſtians*, and their *poſterities*, at *ſuch* a time as *that*, may be taught to *hold the forme of ſound Doctrine*, from the *mouths* of ſuch *faithfull witneſſes*, as *then* moſt of all, will be found to *propheſy* in *Sackcloth*, even with *utmoſt hazard* of their lives.

In caſe of *corruption* of the *Text*, by *Tranſlators* or *Interpretors*, *ſuch* as wee finde in the *Rhemiſh* Teſtament, and the like; hath not the *faithfull Miniſter* of the *Goſpell* need of *skill* to *examine* the *Originall*? To bring *every* thing to the true *touchſtone*, to ſee whether it be *gold* or *not*? To *try* and *meaſure every* word, Gloſſe or Doctrine, by Gods *owne Canon-rule*, in which, wee are *ſure* there can be *no crookedneſſe*, whatever there may be in *any other*? 2.

Are there not many Orthodox and Learned men, that have beene as faithfull in the Tranſlation, and Interpretation of Scriptures, as others have beene unfaithfull and corrupt? And why may not they be truſted and believed, by the Miniſters that read them, as well as the Miniſters expect to be truſted and believed by the people to whom they preach? If the latter for the moſt part, eſpecially ſuch as cannot reade, are neceſſitated to rely upon the credit of the Preacher, in what he affirmes concerning the letter of Object.

the Scripture : why may not the former alſo, to wit, Miniſters take things for granted from others, concerning the Tranſlations and Interpretations of the ſaid Scriptures ?

Anſw. 1. Moſt of the *beſt* Tranſlations and Comments on the *holy Scriptures*, have beene by men *profeſſing* the *Miniſtery* of the *Goſpell* ; ſo that whatever *beames* of *light* or *knowledge*, have beene *irradiated* upon the *World*, from *their* Lamps and Pens, it muſt be *acknowledged* to have proceeded from them, not as *Miniſters*, but as *learned*.

2. What if this or that *reſpective Miniſter* be not ſatisfyed with *all* he meets with in *Tranſlations* and *Comments*, how *good* ſo ever they may be ; how ſhall hee be fully *ſetled* in his *minde*, concerning the *matter* he *doubts* of ; and which perhaps, he judgeth *neceſſary*, his *people*, as well as *himſelfe*, ſhould be *informed* in ? I ſay, how can hee be *ſatisfy'd* in this *caſe*, if not *able* to *conferre* with the *Originall*, and with *ſuch learned Authors*, as happily hee cannot finde *tranſlated*, but muſt *peruſe* in the *Language* wherein they were *written*, or not at all ?

Object. *There are many niceties and points of controverſy, which Miniſters need not be curious in, nor trouble their people with : ſo long as matters neceſſary to ſalvation, are cleare and eaſy to be underſtood, it may ſuffice.*

Anſw. Firſt, it is *infinite mercy* and *goodneſſe* in the *God* of *grace*, that what is *abſolutely neceſſary* to ſalvation, is ſo *familiarly* and *unqueſtionably* laid downe (where the Scriptures *rightly tranſlated*, are received) that the *due*, *orderly* and *conſcientious* reading and ſtudy of them (with the uſuall *bleſſing* that *ſuch* reading and ſtudying is *wont* to be accompany'd with) proves *ſufficient* ;

ent; especially where no farther *helpe* is *enjoyed*, or *can* be had.

But yet, secondly, this is not *enough*, for a *compleat* and *able Minister* of the *Gospell*, as such, I say, as such. *Reason*, because 'tis not *enough* for him to *know*, or *teach* onely so much as is *meerely necessary* to *salvation*, either in reference to *himselfe* or *others*: many both *may* and *doe* teach *this*, even in their *private* Families, *mutuall* conferences, and *ordinary* converse, which are *no Ministers*, nor any way *fit* to be so. That therefore it may bee the *better* understood *what* an one, an *able* and *compleat Minister* of the *Gospell*, as such, ought to be, and how necessary *such learning*, as we *contend* for, is, to make him *such* an one; let us consult the *Scriptures* on that behalfe.

When ever any were *called* to the *worke* and *office* of the *preaching* Ministery, either they were *found* learned, or they were *made* so. *Paul* was *found* a *learned* man, for he had beene *brought up* at the feet of *Gamaliel* in the *Schooles* of *learning*. Those in Acts 2. were *made learned*, to wit, with the *gift* of *Tongues*, and the *Interpretation* of tongues, which (as is proved before) was *humane learning*, though not *acquired* in the *ordinary* way, but *immediately* given from Heaven. But farther, wee have *two Apostles*, *Paul* and *Peter*, that doe *more* than *intimate*, even *plainly assert*, that whosoever are *called* to the *office* of the *Ministery*, must be no *Novices* or *unlearned*, see 1 Tim. 3. 6. and 2 Pet. 3. 16. And that without all *contradiction*, this may *fully* appeare, let it be consider'd, in case one *professing* himselfe a *Minister* of the *Gospell*, should be *unlearned*, suppose in *History*, what *account* will he be *able* to give (if required) of the *first ages* of the World, of the *foure Monarchies* in *Daniel*,

the *periods* of Propheſies, and many ſuch like *weighty* matters, that depend on the *knowledge* of *Hiſtory*? Suppoſe him *unlearned* in *Geography*, and *Genealogies*, what *account* can hee give of *places*, *births*, or the *Families* and *Countries*, that the men were of, who are *moſt famous* in *Scripture*, and concerning whom, in ſome *caſes*, 'tis exceeding *neceſſary*, for the *right underſtanding* of many *paſſages* in the ſaid *Scriptures*, that *theſe* things ſhould be knowne. Suppoſe him *unlearned* in *Cronology*, the ſeverall *Epocha's*, and *Eclipſes*, that have *happned* ſince the *Creation* of the *World*; How will he be *puzled* in the *knotty* queſtions, and almoſt *irreconcilable* differences, that in *this caſe* alſo the *Scriptures* themſelves *afford*? Suppoſe him *unlearned* in *Aſtronomy*, and the *knowledge* of the *Spheers*, with the *motions* and *Law* of *Starrs*; how can he *ſet* forth the *great Name* of *God*, and the *wonders* of his *power* and *wiſdome* therein, in any the *leaſt meaſure*, as hee *ſhould* doe, in *opening* thoſe *lofty* lines in *Job*. 9. 9. & 38. 31, 32, 33. and other the *like* places in *holy* writ? Suppoſe him *unlearned* in *naurall Philoſophy*, how *much* will he loſe, of the *fulneſſe* & *ſweetneſſe* of *thoſe* expreſſions, which in the *ſaid* book of *Job*, *Davids* Pſalmes, and elſewhere hee meets with? Suppoſe him *unlearned* in the *Cuſtomes* of *Nations*, eſpecially in *thoſe ages* and *places*, wherein the ſeverall *Pen-men* of the *Scriptures* lived; how can hee give the *reaſon* of ſuch paſſages in the ſaid *Scriptures*, as *referre* unto the *ſaid cuſtomes*? Inſtead of *many inſtances*, take one or two. If he know not that it was the *cuſtome* to *perfume* or *anoint* a *Dove*, that was *true* to its *own* houſe, & ſo *ſend it out* to *draw* home *thoſe* that were in *danger* to *ſcatter abroad* and be *loſt*; how will hee *underſtand* the *reaſon* of that ſpeech in Pſal. 45. 7. *Thy God hath anointed thee with the*

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oyle of Gladneſſe above thy fellowes. Or if *this* were not the *cuſtome* there alluded to, but rather *that* of the *anointing* of *Kings* and *Prieſts* among the *Jewes*; or of ſuch *rich perfumes* as were uſed among the *heathen Emperours*, mentioned by *Herodian* and others: I ſay, if the *Interpreter* of the aforeſaid text know *nothing* of ſome ſuch *cuſtome* there alluded to, how can hee give a good *reaſon* of the *manner* of ſpeech there uſed? Againe if he knew not that it was the *cuſtome* for the *Bridegroom* to bring his *Bride* into his place of *Treaſures*, where all his *choice* things lay, and as it were *give* her at *leaſt* the *truſt* of them, as well as to *intimate* her having a *ſhare* in them; how can he *underſtand* that Scripture in *Cant.* 1. 4. *The King hath brought me into his Chambers* * ? If hee knew not that it was the *cuſtome* for the *galleries* of Princes Houſes to bee *hung* with *pictures*, and other *ſumptuous* and *curious* objects, ſuch as might cauſe the *Eyes* of the *beholders*, to ſtay upon the *view* of them, even with *admiration*; How ſhall he *underſtand* the *reaſon* of *that* paſſage alſo in *Cant.* 7. 5. *The King is held in the Galleries*? But to proceede, ſuppoſe our *Miniſter* aforeſaid *unlearned* in the *Hebrew* and *Greek* tongues, how *much* muſt hee needs *miſſe* of the *Emphaſis* and *ſignificancies* of *many* a *rich* phraſe, both in the *old* and *new* Teſtament? Is there not *much more* in the *originall* of that place (*Pſal.* 139. 15. *My ſubſtance was not hid from thee when I was made in ſecret, and curiouſly wrought*, &c. *) than the *Tranſlation*, or any Engliſh *Commentator*, hath yet diſcovered, and in that of 2 *Corinthians* 4. 17.

* *In quibus omnes ſuos Theſauros Chriſtus aſſervat ſponſæ, q.d. quò amplius bona domus ſuæ luſtravit mecum, mihique velut ſponſæ crediderit ea, eò melius incũbemus laudationi ejus.* Juri. in locum.

* The *Hebrew* word there uſed is רקם, *acupinxit ſumptaque eſt metaphora ab iis, qui veſtes acupingant, quod voce etiam ab Hebræo*

brais accepta dicimus recamare, quod ſcilicet corpus humanum, tanquam ſpecioſiſſimam animæ veſtem, admirabili ſapientia Deus ſuis manibus pingere voluerit. Penottus Propug. Huma. libertat. lib. 8. cap. 15. *Certè nec Græcus, nec Latinus quiſpiam, niſi ambitu verborum adhibito, vocabuli vim nativam ac genuinam unquam abſolverit. Hebraicam vocem proximè acceſſit* Symmachus, *qui* ἐποικίλθην *reddidit. i. e. variegatus ſum.* Satakerus. *Διὰ χρυσοῦ πολλοῦ καὶ λίθων τιμίων πεποίκιλμαι.* Herodian *li.* 5. *Decoratus fui inſtar operis Phrygionici.* Geneb. faſhioned me like a cunning piece of Arras worke, or Tapſtery cunningly wrought with Arteries, Sinews, Muſcles. † *τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν, καθ' ὑπερβολὴν εἰς ὑπερβολήν. Αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν.* Every word here hath great weight. *Apoſtolus videtur alluſiſſe ad ſignificationem propriam verbi Hebræi* כבד *quæ & gloriam & pondus ſignificat.* Leigh. Crit. Sac.

For † our light affliction, which is but for a moment, worketh for us a farre more exceeding and eternall weight of glory? Hundreds more might be inſtanc't in.

Yea, ſuppoſe him *unlearned* in the *proper meaning*, or *very criticiſme* of a word, how *great* a *truth* may *lie out* of *ſight* to him, and how *great* an error appeare, in the *room* of it, as * Mr. *Sanders* hath well *obſerved*, in his book entitled *A balme to heale religious wounds*, where hee hath theſe words " [2 *Tim.* 3. 5. " mention is made of ſome having a " forme of godlineſſe, but denying " the power of it, and in *Phil.* 2. 6. 'tis " ſaid of Chriſt that hee was in the " forme of God. Why may not one " that denies the Divinity of Chriſt, " ſay, the meaning of the latter Text is " onely that Chriſt was onely in the " outward appearance of God, ſeeing " that in the former place the word " Forme ſignifies onely the outward " ſhew

* Mr. *Sanders* in the ſame p'ace alſo, very vell puts another querie. *viz.* How can a man give a rationall account of the meaning of that which wee read in, *Rom.* 5. 7, 8. unleſſe he be in ſome meaſure acquainted with the Jewiſh Antiquities, where we are given to underſtand, that the body of the Jewiſh people were diſtinguiſhed into three ſorts viz. חסידים, That is good Men. צדיקים, That is juſt or righteous Men. רשעים, That is, wicked or ungodly men, to which the Apoſtle hath reſpect.

"ſhew and appearance? How can you (to one *Thomas* "*Collier* hee ſpeaks) withſtand this interpretation, un- "leſſe you know, that (though our Engliſh word be the "ſame in both places, yet) the words uſed in the Ori- "ginall in the former Scripture ſignifies onely the * out- "ward ſhew or appearance, that uſed in the latter ſig- "nifies the † eſſentiall forme of a thing?] Once more, ſuppoſe our *ſaid Miniſter unlearned*, as in the *former* parts of *learning* already mentioned, ſo alſo in *Grammer*, *Logique*, *Rhetorique*, yea, and in *Fundamentall*, *Syſtematicall*, and *Polemicall* Divinity, as it is *judiciouſly* and *methodically* compoſed by divers *learned* men, in their *printed bookes*, which hee either never *ſaw*, or *read*, or *regarded*, becauſe perhaps *proudly*, or *fooliſhly* conceited of his *owne* naturall abilities, or (of I know not what) *pretended* Revelations, without *need* of any *farther helpe*: I ſay, ſuppoſe all this, as there is *too much* cauſe now adays in *too many illiterate* men, that *arrogate* unto themſelves, the *name* of *Miniſters*; and then give mee *leave* to querie,

* μόρφωσις

† μορφὴ *Vide* B. z. in locum.

I. Firſt, how can hee ſpeake *properly*, and according to the *rule* of ſpeech? Is it any *great* marvaile, if ſuch an *unlearned* enemy of *learning*, hangs up *nominative* caſes in the aire (as one wittily hath elſewhere expreſt it) without *verbs* to *ſupport* them? or if hee *unequally yoake* together verbs *ſingular*, *overmatcht* with *plurall* nounes? Or againſt *nature* make *Adiectives* ſtand *alone* without *ſubſtantives*? *Antecedents* goe before without *conſequents* to come after, and *Relatives* to *ſhift* for themſelves, without their *Correlatives*? That *this* is a *common* practice amongſt our *new* kind of *irregular* unlearned Miniſters (as they *boaſt* themſelves to be) is *ſufficiently* knowne, and may *eaſily* be perceived, by *any* that

take

take notice of them, either in *discourse*, or in their *writings*, whether *letters* or *Printed* bookes, (which now also they have the *confidence* to publish) but *most* of all, in the *Pulpits* or *other* places, where they *thinke* they doe their *best*, in Preaching?

2. How can hee speake *distinctly*? For he is no *Logician*, he knowes no *difference* betweene *Genus* and *Species*, betweene *matter* and *forme*, betweene *subject* and *Predicat*, betweene *substance* and *accidence*, betweene *essentialls* and *accessaries*, betweene *contrarieties* and *diversities*: Therefore you must not *blame* him, if he put *one* for the *other*, if hee *blend truth* with *falsehood*, and make *contradictions* meete; if hee *deny* or *confound* the *persons* in the *Trinity*, or the *operations* of those *persons*: Lastly, if hee can tell you *nothing* of the *hypostaticall* union (a word which hee *knowes* not how, happily, to *spell* aright) or *any* way conceive, how *two* natures may *subsist* in *one person*. A thousand the *like perplexities*, he is here *wrapt* and *caught* in, to his *owne* shame, even *worse* than *mightly Mars* himselfe was in the *net*, which *Vulcan* made.

3. How can hee avoid *mistakes* in the maine *truths* of all, whilst he neither *knowes* nor *allowes* of that, which wee call *Rhetorique*. No *figures* or *Tropes* will downe with him, because hee *understands* them not. Therefore it will be no *hard* matter, to *perswade* him to a *beliefe* of the *reall presence* in the *Sacrament*, to wit, that *Bread* and *Wine* is the *very body* and *bloud* of Christ; if one should *strongly urge* the Scripture phrase for it, which saith in *plaine termes*, this is my *Body*, &c. how would he *extricate* himselfe? Unlesse hee could *perceive* and *submit* to the *figure* that is *here* used, and also could *apprehend* how *impossible* it is for *two* bodies, to be in the

same

ſame place at *once*; or *one* and the *ſame* body to bee in *many places* at the *ſame* moment. He would never finde out the *abſurdity* of the *Popiſh Doctrine* in *this* point. The like may be *urged* concerning *God* the *Father*, as if hee were an *old* Man *ſitting* in *Heaven*, from thoſe *humane parts*, both *integrall* and *eſſentiall*, which are *attributed* to him in Scripture, if *figures* be not admitted.

How can he *approve himſelfe a Workman, that needeth not to be aſhamed, rightly dividing the word of truth, according*, to that in 2 *Tim.* 2. 15. to *cut up* and *diſſect* * the *word* of *truth*, ſo as to *ſhew* where the *heart*, the *marrow*, the *ſpirit* of it lies; yea, and to *divide* and *diſtinguiſh* every *veine* and *fibra* of it, is a *curious* art, and not to be *performed* by every *common* hand. To *Analyſe* a a Text, give the *primæve* ſence, † *genuine* ſcope, and raiſe *ſuch* Doctrines, draw *ſuch* inferences, and make *ſuch* applications from it, as are moſt *proper* and *pertinent*, this is not a taske for *every* one to *undertake*; no, not for *ſome*, even of *thoſe* that are *ſo* farre from being enemies to *humane learning*, that they are none of the *meaneſt proficients* in it. *Paul* himſelfe was a *learned* man, as well as a *good* man, and yet he ſaith, *who is ſufficient for theſe things*, 2 Cor. 2. 16. 4.

* ὀρθοτομῦντα. See what is ſaid on this word in the foregoing Chapter.

† *Salvator noſter inquit*, Erratis, neſcientes Scripturas & potentiam Dei. *Ubi Duos libros, ne in errores incidamus, proponit nobis evolvendos: Primò volumen Scripturarum, quæ voluntatem Dei, dein volumen creaturarum, quæ potentiam revelant: quorum poſterior, veluti clavis eſt prioris, non ſolum intellectum noſtrum aperiens, ad genuinam Scripturarum mentem—— expromendam, ſed porro etiam præcipuè fidem noſtram reſerans, ut in ſeriam ingrediamur Omnipotentiæ Divinæ meditationem, &c.* Fra. Bacon. lib. 1. de aug. ſcient.

How ſhall hee be *able* by *ſound Doctrine to exhort and convince the gainſayers*, Tit. 1. 9. he knowes not how to ſpeake any thing *Argumentatively*, or *Syllogiſtically*, or 5.

to receive, any thing *ſo* ſpoken. *Diſputations* to him, are as bad as *Charmes*, and therefore hee will *confeſſe*, that he cannot *argue*, and that *therein indeed*, a man may be *too hard* for him; but withall he will *tell* you, he is like the *Woman Martyr* in Queene *Maries* dayes, who though ſhee could not *diſpute* for her *Religion*, yet, ſhee could *die* for it. But is not this a *manifeſt evaſion*, an anſwer *too weake* and *ſlender*, from one *pretending* to be a *Miniſter* of the *Goſpell*? Will this be a *cloake wide* enough or *brave* enough, to hide him from the *reproach* and *ſcorne* of ſuch a *cunning* diſputant, as renders him *ſpeechleſſe* in the *defence* of *that Religion*, or piece of *truth*, of which hee *accounts* himſelfe a *Champion*? No doubt, but when God *calls* to *Martyrdome*, he ſometimes gives a *heart* to *die*, where there is *no ability* to *diſpute*; but how doth it *follow*, that one that hath *ſuch* an heart is, *ea ratione*, to wit, from the *goodneſſe* of his heart, and *affection* onely (not being able to *diſpute* alſo) *fit* to be a *Miniſter*? Or at *leaſt*, how can he poſſible be an *able Miniſter*, one part of whoſe worke, is, to *convince* gainſayers.

Object. *If a Miniſter of the Goſpell muſt be thus qualifyed in all parts of learning, as hitherto you ſeeme to intimate, and nothing leſſe will ſerve to render him able for his Worke; then 'tis to be doubted, that few ſuch will be found, even among them, that paſſe unqueſtioned for able Miniſters.*

Anſw. 1. Who ever is fit to be *accounted* an *able Miniſter*, hath ſomething of *all* this, in a *competent* meaſure, for in no *other* ſence can he be reckoned an *able Miniſter*, as ſuch, though otherwiſe he may be a *good* man.

2. It is every mans *duty* that undertakes the *Office* of the *Miniſtery*, to be ſtill *labouring* after *more* and *more* ability,

lity, and *greater fitneſſe* every day than other. Thus *Paul* exhorts *Timothy to give attendance to reading, to meditation, and to continue therein, that he may become a man of God perfect and throughly furniſhed unto his worke*, 1 *Tim* 4.13. compar'd with 2 *Tim*. 3.14,15,16,17. and that hee hath *great neede* to doe ſo, will the *better* appeare, if *theſe* things be conſidered (1.) The *Miniſter* is to be a *Magazine* of *knowledge* upon all occaſions, ſo as to *informe* the *ignorant*, *reſolve* the doubting, *eſtabliſh* the tottering *Chriſtian*, yea, and to *remove* even the *hardeſt* difficulties, ſee that place in *Mat*. 2.7. *The Prieſts* lips (ſaith the Prophet there *ſhould keep knowledge, and they* (that is, the people) *ſhould ſeeke the Law at his mouth*, for which *end* he ſhould be able for *Doctrine, for reproofe, for correction, for inſtruction*, 2 Tim. 3.16. (2.) He ought to *hold faſt the forme of ſound words, and ſo to take heede to, and contend* * *for wholeſome Doctrine*, as not to *ſuffer* it to be *wreſted* or *wrung* from him, he muſt *abide in the things that hee hath learned, and contend for the Faith, once delivered to the Saints*, eſpecially when hee meetes with ſuch *Perverters* as thoſe were in 2 *Peter* 3. 16. Who *wreſted* † *the Scriptures, to the deſtroying*, not onely of *themſelves*, but of *others* too, *v*.17. And ſuch of *all* men are the *Romiſh Jeſuits*, *Arrians*, *Sotinians*, *Arminians*, rigid *Anabaptiſts*, and others, who too much *abound* in theſe times, unto the *great ſhaking* and *endangering*, even of many of thoſe *good* ſoules, who ſtand upon

* ἐπαγωνίζεσθαι. *Verbum ſimplex ſignificat certamina propoſita, qualia ſunt inter Athletas, ſed compoſitio illuſtrior eſt, & ſignificat, certare cum ſummo ſtudio.* Aret. It imports an hot and violent fight, an inſtant contention. *Leig. Crit. Sac.*

† στρεβλώσιν. *Detorquent. Sumptâ metaphorâ à luctatoribus, qui membrorum complicatione nunc in hanc, nunc in illam partem alius alium diſtorquet, quoad ſubvertat.* Geth. They deale with the Scriptures, as Chymicks deale with naturall bodies, torturing them, to extract that out of them wch God & nature never put in them.

upon the *foundations* of *truth* it ſelfe. How *neceſſary* therefore *humane Learning* is unto all the *uſes*, and great *ends* aforeſaid, eſpecially for a *Miniſter* of the *Goſpell*, let thoſe, that are *impartiall*, judge.

It is a ſpeech borrowed from Tortures, when they put an innocent man upon the Rack, and make him ſpeak that which he never thought.

Object. *Learned men for the moſt part are proud, debaucht, corrupt, and uſually the greateſt oppoſers of truth and godlineſſe, therefore learning is hurtfull and pernicious, and ſo not to be pleaded for.*

Anſw. *Great* Men, *rich* Men, perſons *beautifull* and *comely*, are often *proud, debaucht, corrupt*, &c. but what then? is *Honour, Wealth, Beauty*, unlawfull, or *evill* in it ſelfe, becauſe we too *often* find, that *thoſe* that have them, are *accidentally* the *worſe* for them? Such is the *evill* of mans *heart*, that hee is apt to be *proud* of that which is *farre* better than *learning*, even of *gifts*, and (in a ſence) of *graces* too: Is it any *marvaile* then, that hee that is thus *apt* to be *tempted* by things *ſpirituall*, is tempted alſo by ſuch *advantages* or *excellencies*, as are meerly *naturall*? It is not *learning* in it ſelfe (which as was ſaid before is no *motall entity*) that *hurts*, but 'tis the *bad heart* of him, that *hath* it. Some men play the *Gluttons*, and *Drunkards*, with their *Meate* and *Drinke*, eſpecially when at *great Feaſts*; but what then? Is it *unlawfull* for *temperate* and *ſober* men to *eate* and *drinke*? Or is the *Wine* and *good cheere* in it ſelfe *hurtfull*? what is it, be it never ſo *good* that *ſome* men will not *abuſe*?

Object. *Nothing ſpoiles many a good ſermon, more than the Greek and Latin mixtures of humane learning, which, (as King* James *expreſt it) are no better than red weed and blew-bottles, which choke up the good wheate.*

Anſw. 1. Upon *juſt* occaſions, where the *Auditory* both *requires*

quires and can *beare* it, it may be *more than convenient*, at leaſt in *ſome caſes*, that the *mixtures* of all kinde of *learning*, ſhould be *prudently* and *pertinently* made uſe of, But

Though in *other* caſes, and perhaps moſt *generally* (*ſuch* may the *Congregation* be) it would be *vanity* and *folly*, to *fill* up time with *words* or *matter* that the *people* *underſtand* not, yet, even *then*, the *things* delivered, though in a *plaine* ſtile, ſhould be *ſuch* as have beene *ſtudied*, *compoſed* and *framed*, as well by a *learned head*, as by a *religious heart*. Were this *rule* obſerved, as it *ought* to be, ſuch *wild* Doctrines, *deteſtable* opinions, and *confuſed* *hodge podge* of *vile* principles, would not every where be *vented*, as now they are, by *thoſe* that have no *want* of *confidence* and *impudence* to ſay *any thing* that comes *next* to thought, yea, and account it the more *authentique*, becauſe delivered *without method* or *meditation*. As for *thoſe* that cannot make *good ſence* of ſuch *crude* and *indigeſted* non-ſence, they are preſently *cried out againſt*, as men *drown'd* in *darkeneſſe*, of the *low* diſpenſation, that want the *anointing*, that are under *formes*, that are not *yet* gotten into the *Kingdome* of the *Father*: *This*, and the like *durty* ſtuffe is daily *throwne* into the *Faces* of of the choice *ſervants* of *God*, by *thoſe* that hereby give too much *ground* to ſuſpect, that *themſelves* are ſo *farre* from being *taken up* into the *Kingdome* of the *Father*, that they never *yet* knew, what it *truely meanes*, to be *tranſlated* into the *Kingdome* of the *Sonne*? For how is it *poſſible* for *any* that are in *Chriſt*, or have the *Spirit* of *Chriſt* in them, to have ſuch *high flowne glorious* thoughts of *themſelves* onely, and ſuch *low* and *unworthy* thoughts of *all others*, that are not of *their owne* minde? This is directly *contrary* to what the *Apoſtle* 2.

ſpeakes of *thoſe*, that *profeſſe* the *Goſpell* in *truth*, whoſe *Character* ſee what it is in *Gal.* 5. from 22. to 26.

Object. *Thoſe that are reputed eminently wiſe, men of excellent parts, yea, and learned too, and ſuch alſo as not onely know what it is to have ledd an Univerſity life, but are at this very time (ſome of them) chiefe members there; condemne humane Learning as well as others; which ſure they would never doe, were there not good reaſon for it.*

Anſw. 1. Obſerve *thoſe* Men, are they *ſolid* and *ſound* in *other* matters? Even ſuch as are of *greater* weight than this, (though this be *great* alſo,) are they not men *inconſtant, unſtable*, and *doubtfull* in the very *principles* of their Religion? Are they not *flirting, ſceptical*, ſuch as *ſtay* no where? Are thy not *conceited, whimſicall, paramount* to Ordinances? And, which is worſe, *careleſſe, negligent*, yea, altogether *regardleſſe* of all *holy duties*, both in *private* and *publique*? How doe they *live* in their *Families*? What *attendance* doe they give, upon the *inſtituted Miniſtery* of the *Goſpell*?

2. Are not they alſo *among* thoſe that were *before named*, viz. *cenſorious, high minded, proudly condemning* all but their *owne* gang? Men ſo *very wiſe* in their *owne* Opinions, that none (forſooth) are *like* unto them, and therefore *toſſe** up the head with a *ſupercilious* † looke, upon *all* that come neere them, if they cannot *admire*, and *fall downe* to them, and their *erronious* Doctrines? If ſo, 'tis no *great wonder* that among *other judgements*, they are given up to *this* alſo, *to believe a lie*, as men of *reprobate* minds, whom *Divine Juſtice* ſuffers to be deluded. Men of *high parts*, and ſuch too, as have ſeem'd to be no *ordinary* Profeſſors in *Religion*, have ſometimes beene *ſo farre left*, as to *deny*, or *blaſpheme* *God*;

* Like *Alexander's Bucephalus.*

† παρόπλεδαι. *Subtorvè videre. Deſpectui & contemptui habere, ſic apud* Homerum.

God; in comparison of which, to speake *evill* of *humane Learning*, and that against *conscience* too, is but a *little* sinne: which yet perhaps they would not bee *guilty* of, were it not for some *pernicious designe* which they thereby *furiously* drive on, for *advancing* either of their *pride* or *profit*? And then for *such* an *end*, as this, what *care* they, though they *foule* even their *owne Nests*, and both *speake* and *act* that, for which they *justly deserve*, happily to be *hissed* out of *Universities*, and whereever else they come among *learned* men.

There remaines one Objection more, but the most ridiculous and absurd of all the rest: it is particularly against that piece of humane Learning, which consisteth in the knowledge of the Latine tongue: wee heare of it much in Pulpits (especially of late) both in Prayer and Preaching (viz.) that it is the language of the Beast. To which I Answer: Object.

Is it the *language* of the *Beast*, because the *Pope* at *Rome* (whom I suppose they *understand* by the *Beast*) sometimes *speaks* it? why then *English*, *French*, *Italian*, *Spanish* and *other* tongues, are to be accounted (at least at *certaine times*) each of them the *language* of the *Beast*: For there have beene *Popes* that have spoken *all* these languages, as well as that, which is *properly* called the *Roman* or *Latine* tongue. *Answ.* 1.

Or secondly, is speaking the *Latine tongue* (which was as *naturall* to that *Nation*, as *English* is to us) the *marke* of the *Beast*, that they *thus reproach* it? If *this* be affirm'd, then why is not a mans *wearing* a *Beard*, made a *marke* of the *Beast* too, since the *Pope* sometimes wears a *Beard* (when he hath * it) and his *Subjects* the *Roman Catholiques*. 2.

* As Pope *Joane* had not.

Or thirdly, doe the *framers* of this *Objection* thinke, that 3.

that the *Latine tongue* had its *first rise*, with the *Pope* of *Rome*, or with his *Popish Religion*, and that it was never *knowne*, or *understood* in the *World*, till *then*, and till by his *Emissaries* and *Instruments* spread abroad? I hope they are not so *ignorant* as to have *such* a thought: Hee knowes *nothing* at all (νὴ γεὺ *quidem*) that *knowes not*, that the *Latine Tongue* was *famous* in the World, long before *such* a thing as a *Pope*, or a *Bishop* either, was *set up* in *Rome*. When the *Easterne* * and *Westerne Empires* were both *united* under those *successive Soveraignes*, that *Rome* for the *most* part was the *principall Seate* unto; was not the *Latine Tongue* in very *great renowne*? yea, and did it not from *hence* arise, that by *meanes* of the *Roman Empires* most *large* extent, as well *Eastwards*, as *Westwards* (especially when *Constantinople* became the *Seate* of the Empire) there were such *interminglings* of the *Greeke* and *Latine* phrase, that *Latinismes* were as *frequent* amongst the *Greekes*, as *Græcismes* among the *Latines*?

* See *Herodian*, in the Life of *Pertinax Severus*, &c.

4. But why is not *Heathen Greeke* (as they call it) as *offensive*, as the *Latine*, it being the *Language* of one of those *Gentile* Nations, which *God owned* not: But the *new Testament* was writ in *Greek*, and therefore *here* they say *lesse*; those being excepted that *wickedly deny all Scriptures*, and so have neither the *language*, *matter*, nor *Author* of them, in *veneration*.

5. Since the *Latine Tongue* is no other than the *Language* of the *Beast* (as they terme it) why doe the *Adversaries* thereof *affect* the *use* of it so much, as *sometimes* they *seeme* to doe? Tis *sport alone* to heare, in what a *new fashion* they *pronounce* a *Latine* word or sentence, when they have *once got* it by the *end*, and *thinke* they *understand* it. What *unjust* quantities, what *false Syn-*

taxes

taxes doe they give us ? How *improperly*, how *impertinently*, and with what *fooliſh* ignorance, joyned with *confidence*, doe they *ſpeake that*, which any *intelligent* obſerver may eaſily *perceive*, to be *above* their ſpheare ? Yea, and *ſome* of them have adventur'd to *Print* alſo, ſuch *parcells* both of Hebrew, Greeke and Latine, as they have *borrowed* by the *helpe* of others, though themſelves, if *examined*, cannot give the *Grammer* of one line of it. This if I had not an *aſſured knowledge* of, I ſhould not ſo *poſitively* affirme ; but that the *truth* of it may the *better* appeare, take this *ſhort ſtory*. Certaine yeares ſince, I was my *ſelfe* preſent in a very *populous* Congregation, where one of theſe *great Confidents*, being a *ſtranger* in that *place*, got up into the *Pulpit* : In his *firſt Prayer* hee remembers the *two famous Univerſities*, and (as I remember) named *Cambridge* firſt, by which, I take it, hee intended to *intimate*, that hee *had beene*, at leaſt, a *ſtudent*, if not a *Graduate* there : afterwards in his *Sermon*, hee undertooke to *quote* a *Text* in Hebrew, and then an *authority* in Greeke, to which hee *alſo added* another in Latine ; in all which (though I cannot *boaſt* of my owne *skill* in any of them, yet) that *little* I underſtood, was *enough* to *prove* him to be no *Critick*, nor yet, *good Grammarian*. When *Sermon* was ended, it pleaſed a *friend* of mine (one of the *Aldermen* of the *Towne*) to *invite* this *Gentleman*, that *Preached*, to *dinner* ; hee accordingly *promiſed* to come, but preſently after *inquired* who elſe was to *dine with him* ; my *friend* told him that *ſuch* an one (naming my ſelfe) ſhould *beare* him *company* : At *that* word, hee being *conſcious* to himſelfe, that I *knew him* well, and of what *Trade* hee was, and where hee *liv'd*, and that hee had *nothing* of *all* that, which in the *Pulpit*

he *pretended* to, hee by *no meanes* would be *prevailed* with, to come to *dinner*, as hee had *before promiſed*, nor yet would be *entreated*, to *ſuffer* my *friend* to *fetch* mee to him, as he *deſir'd* to doe, that he might have had ſome *better ſatisfaction*, by a *conference*, upon *part* of that, which ſeem'd not altogether *Orthodox*, in the *delivery* of it: But the *Gentleman* loth to *runne* any *farther hazard*, in his *reputation*, thought it *ſafeſt* to *breake away abruptly*, and if I was not *miſinformed*, *haſtned* out of *Towne*, before we could *diſpatch* our dinner.

To finiſh *this part* of the *diſcourſe*, to wit, about the *neceſsity* of *humane Learning*, I will onely adde a *memorable paſſage*, betweene *King James* and *Gundamore*, heretofore a *Spaniſh Embaſſador* in *England*: I receiv'd it from *credible* hands, and am *aſſuredly* informed, that *certaine perſons*, if not *ſtill* alive, yet *lately* were, that *knew* the *truth* of it, when themſelves *attended* at the *Court*. It was this: *Gundamore* (it ſeemes) being upon occaſion, more than *ordinarily* open to the ſaid *King*, in his *diſcourſe*, told him in a *pleaſant* way (under what *Artifice* of *ſpeech*, I know not) that it would be no *hard matter* for his *Maſter* the *King* of *Spaine*, to get *poſſeſsion* of *this Iſland*, provided, *three* things could be *firſt* done, which though at *preſent* they ſeemed *hard*, and *difficult*, yet in *future ages* might not prove *altogether impoſsible*. The King being very *earneſt* to know what thoſe *three things* were, the ſaid *Gundamore* at *laſt* told him. Firſt, if *England* could be *made* a *Common-wealth**, becauſe

* By *Gundamor's* favor (can we be but ſo happy as to keepe up our Religion, good Lawes and Learning) our being a Common-wealth will be no great advantage to his Maſter, the King of *Spaine*. Indeed, if the latter fall, we may have cauſe to feare the other will not ſtand long: but we have better hopes. As for the preſent difference between *England* and *Holland*, God may pleaſe, either ſo to reconcile, or otherwiſe order it, that even therein, our common adverſaries ſhall have little cauſe to boaſt.

then

then it would occaſion *difference* with the *States* of *Holland*, which two being *ſet* together by the *eares*, would give a *faire opportunity* for *his Maſter* to ſtrike in. Secondly, if the *Lawes* of the *land* could be *diſſolved*, becauſe then, that *ſtrong* and *firme unity* that is *thereby kept*, betweene the *People*, in the *preſervation* of *property*, *privileges* and *execution* of *Juſtice*, would be *broken*, and *all* things fall into *mutiny* and *confuſion*; and then againe would be his *Maſters time*, to *ſtep* in, and *end* the *controverſy*. Thirdly, if *Schooles* of *Education*, and the *Univerſities* were *put downe*; for then, ſuch a *decay* of *learning* and *learned Men* would *ſoone* follow, that the *Jeſuits* and their *agents* could doe their worke *without oppoſition*; whereas now they can neither *ſpeake* nor *Print* any thing, to which they receive not very *learned* anſwers, in the *defence* of the *Proteſtant* Religion. How *farre* any of theſe things may have beene *acted* and *endeavoured*, of *late* yeares, by the *Emiſſaries* of *Rome*: and what is to be *done therein*, for the *preventing* of that which *Gundamore*, ſo *long* agoe, not only as it were *fore-told*, but perhaps, *fore-ſaw* too, and *fore-plotted*, is *humbly* left to the *wiſdome*, *care* and *vigilance* of thoſe that are *principally truſted*, and *concern'd* therein.

The next and laſt thing which I come to ſpeake to, is the excellency of humane Learning, a ſubject ſo fruitfull, copious, and pleaſant, that if leaſure and freedome from other occaſions, would permit, enough might eaſily be ſaid of it, even to raviſh its greateſt adverſaries with the love of it. I ſhall lay downe theſe few things about it, very briefly, and hope for more able Advocates to come after me, yet farther to plead its cauſe.

1. χάρισμα. FIrſt, it is a *choice gift*: one *little* piece of it, even the *skill* of *Tongues* is accounted ſo. *Acts* 2.2,3.&c. compared with the 1 *Cor.* 7. & 14 *Chap.* It is not *every* one that *attaines* it; nor *hee* that *hath* it, without an *higher helpe* than *ordinary*. Induſtry may doe *ſomething*, but where *capacity* is wanting, (moſt of all, where the *bleſſing* of *God* is *abſent*) this *gift* cannot be had, at leaſt in any *eminency*, for though *life* be *ſhort*, yet *art* is *long*, yea, and *wide*, and *large* and *deepe* too: *Humane Learning* is a *comprehenſive* word, and hath *all dimenſions* in it. *Luther* ſo *highly priz'd* his *skill* but in one *language*. to wit, the *Hebrew*, that *he would not change it for all the riches in the World.*

2. It is a great *rayſing* and *improvement* of nature: The faculties of the *ſoule* without this, are but as *Gold* in the *Ore*, or in the *wedge*, at beſt, which *afterwards* becomes, not onely *more rich*, but abundantly *more uſefull*, and *noble*, when caſt into *veſſells* of *Honour*, *poliſht* and *burniſht* for a *Princes* Table. *Sublimated* parts, *rightly uſed*, render the *Soule* that hath them, ſomething more a *kin* to thoſe *Intelligent* ſpirits, the *Angells*, than it was *before.*

It

It is a *rare Chymiſt*. What *drops* of *ſweetneſſe*, what *Heavenly ſtillicidia* and *delibations*; yea, rather what *full ſtreames* of Divine knowledge (and with them alſo, *precious influences* of *grace* and *love*) are wont to *flow* from the *ſanctifyed tongue* of the *learned*, when any thing out of the *holy Oracles*, is his *ſubject*? That which would be, even as a *Flint ſtone* to the *unlearned*, hee knowes how to *fetch honey* from it, and *draw* forth ſuch a *quinteſſentiall extraction*, that the *very ſpirit* of it, ſhall *doe* more in a *moment*, than what *another* brings from the *very ſame* Text, for an *houre* together; who knowes not but in the *handling* of a *piece* of *Scripture*, it *often* happens, that the very *circumſtance* of *time*, *place*, and the *occaſion* of the words, may afford moſt *excellent matter*, and of *very great uſe*; which yet, may all *lie* ſo much *out of ſight*, ſo *cloſely coucht*, and *hid* from a *darke unskilfull Eye*; that unleſſe a *Learned Anatomiſt* (for ſo the Holy Ghoſt intimates an *able Miniſter* to be, 2 *Tim.* 2. 15.) come to *diſſect* and *open* it, it will *never* appeare, and ſo never bee *made uſe* of, and *improved*. 3.

It is a *laſting treaſure*. A *learned man* is a *walking Library*, when *bookes*, *conveniencies*, and *helps* of ſtudy are *all* gone, yet hee can ſay with *Byas* *, *I carry my riches with me*. Where ever hee comes hee is *able* and *uſefull*, and will *ſoone* render himſelfe *acceptable*, even to the *wiſeſt* and beſt of men. *Eminent proficiencies* in *learning* are a *good* livelyhood, every where; a *brave* eſtate, a *large* revenue. 4.

* *Omnia mea mecum porto.*

5. It is a *noble entertainment* † to the *minde*. He wants no *enployment*, no *company*, no *content*, whoſe *minde* is *enriched* with *Learning*: with *this* he

† *Atqui videmus, Monumenta ingenij, & eruditionis, quanto diutius durent, quam ea, quæ opere & manu facta ſunt.* Fr. Bico. lib.

lib. 1. De aug. scient. hee can turne a *Prison* into a *Palace*; a *Dunghill* into a *Garden* or *new created* Paradice.

Rursus si delectationem, jucunditatemque scientiæ intuearis, multum sane illa voluptates alias omnes exuperat.-- . In cæteris oblectationibus satietas est finitima, & postquam paulo inveteraverint, flos ipsarum & venustas marcescit: scientiæ autem non est satietas, &c. Idem.

6. It is an *Ornament to Religion*, as well as *Religion* is an *Ornament* * unto it. Could one *look* into the *understanding* of a Man of *learning*, how would that *great Luminary* of his *comprehensive knowledge*, not onely *sparkle* out in the particular *notions* of it, like so many *Diamonds* set *round* a *Ring*, or as *twinkling Starrs* in a *Winter* night; but send forth a *glorious light*, even as *beames* that come *showring* down, at *noone* day? For as the *Sun* in its *Sphere*, casts its *golden rayes* on every side, as well towards the parts *above* it, as those *beneath*; so also doth this *bright Globe* of a *learned* mans *knowledge*, not onely *give light* to *that* side of his *soule* (as I may so speake) which *lookes* towards the *Earth*, but on *that* side also, which *lookes* towards *Heaven*: its not onely a *guide* to him, as a *man*, but an *excellent advantage* to him also, as a *Christian*.

* *Duo sunt præcipua officia, & Ministeria, præter ornatum & illustrationem, quæ fidei Religionique humaniores literæ persolvunt. Unum, quod efficacia sint incitamenta ad Divinam gloriam excitandam, & celebrandam, &c. Alterum, quod singulare remedium, antidotumque exhibeat philosophia contra infidelitatem & errores.* Fran. Bacon. lib. 1. de aug. scient.

Upon the whole, I Querie.

1. First, whether next to the *preservation*, of the two great *Ordinances* of *Magistracy* and *Ministery*, the *maintenance* and *encouragement* of *Learning* and *learned* men, be not *most* necessary?

Whether

Whether inſtead of *pulling* downe the *Schooles* and *Univerſities* now in being (as *ſome* would have it) though they are the *onely* places of *publick education*, and *advantage* for *learning*: it would not be a *much better* worke, and every way more *acceptable* to *God* and *good* men, to ſet up *more* * ? 2.

* *Pii Principis omninò eſt curare, ut præter publicum Eccleſiaſticumque Miniſterium, conſtituantur & aperiantur etiam ſcholæ, in quibus præter humaniores literas, liberaleſque artes, pia cum primis doctrina de Religione e ſacris literis juventuti ad hoc ſtudium deſtinatæ, fideliter tradatur & explicetur: ad conſervandam in Eccleſia cœleſtem Doctrinam, perpetuumque de legitimis ſcriptis Propheticis, & Apoſtolicis, veriſque illorum interpretationibus teſtimonium: ad Miniſterium denique Eccleſiaſticum & conſervandum & propagandum: eoque ad promovendum regnum Chriſti, & electorum ſalutem.* Zanch. in 4. Precept. lib. 1. pag. 805.

Whether of *all ſorts* of men, thoſe *Religious* and *painfull Maſters* in private *Schooles*, and *Governours* of the *ſtudious* youth in more *publique places*, ſuch as *Tutors* in *Colledges* and *Univerſities*, as aforeſaid, are not *ſome* of the *moſt uſefull* and *needfull* members in a *Common-wealth?* 3.

Whether there being ſo many *ſubtile wits*, and *corrupt Pens* abroad, *labouring* to *cut* the very *ſinewes* of the *Reformed Religion* aſunder, and to oppoſe the *true* Doctrine, and *Faith* of the *Goſpell* every where: it be not *more* than *convenient*, that *places fit* for *ſtudy* (ſuch as aforeſaid) together with *honourable* and *liberall* allowances, be *continued*, and as need is, *farther granted*, for the *enabling* of *perſons ſo gifted*, for *ſuch* a work, to make it a *chief part* of their *buſineſſe*, to write *polemicall Divinity*, and in all kinde of *weighty controverſies*, to encounter, even the *keeneſt* adverſaries? Which to doe *throughly*, muſt needs prove *coſtly*, as well as *painfull*; 4.

very

very many of the *moſt uſefull Bookes*, being as *deare*, as *ſcarce*.

5. Whether if the *encouragements* aforeſaid ſhould not be given, but a *contrary ſpirit* rather ſhould be *found among* us, yea, and ſhould *prevaile* alſo (which God forbid) may it not be *feared*, yea, *undoubtedly expected*, that in *few* yeares, our *Grammer* Schooles [a] will be *forſaken*, and our *Univerſities left deſolate* ? The *conſequence* whereof in the *next* age, what can it be *leſſe*, than the *want* of *able* men, of *all* ſorts, not onely in the *Miniſtery* (by which meanes our *Religion*, alſo will hardly *eſcape falling* by the *Jeſuits* hands) but alſo in many *other profeſſions*, and that ſuch, as *without which*, a *Common-wealth* cannot ſubſiſt, as *Phyſitians*, *Counſellors*, *Stateſmen*. &c. as hath beene at *large* demonſtrated, in the beginning of this Chapter ?

[a] *Adeo ut, edictum Juliani, quo cautum eſt, ne Chriſtiani ad ſcholas & gymnaſia mitterentur, perniciоſior machina ad expugnandam fidem Chriſtianam, quam cruentæ ſuperiorum Imperatorum perſecutiones, habitum fuerit* Fran. Bac. lib. 1. de aug. ſcient.

6. Sixthly, and laſtly, whether *theſe* things, with *what ever* elſe, is of *like* import, *deſerve* not, to be taken *ſeriouſly* to heart, by the *Parliament* of the *Common-wealth* of *ENGLAND*, and *particularly*, by the *Honourable* the *Committee* for *advance* of *Learning* ?

For

For conclusion of all, take these three short Paragraphs, the first is out of the 16 query of the Worcester-shire Petition, pag. 32. in these words.

[Whether, if the malignants could prevaile with the Parliament and Army, to take down the establisht maintenance of the Ministry, and lay open Christs Churches, to the wills of the wicked and giddy people; and his ordinances to the scorne of ignorant pretenders; and mens soules to the utmost danger of the subtilest seducers; or yet to devoure the revenues of the Universities, and dry up our fountaines; were it not a certaine way to bring Gods heavy and intollerable judgements on Parliament, Army and the Nation it selfe? Would not their sin be sure to find them out, &c?] *The rest I leave to the diligent Reader to find out.*

The second Paragraph, out of the Booke, entitled, The civil right of Tithes, or the Countrey incumbent his claime thereto, pag. 12. *in these words*

[O what a loud noyse will the cry of so many families of the Lords labourers make in his eares, when as either their maintenance is totally take away, or it is so strained, that they cannot do the Lords work with joy & delight, by reason of outward cares? O let it be far from the governours of our Land, to enact that, which might occasion God, to have the like controversy with *England*, as he had with *Israel*, and to say of us, as he did of *Judah, I looked for judgement, but behold oppression; for righteousnesse, but behold a cry*! If this should ever come to passe in this land, my soul shall weep in secret places, & mine eyes shall run down with teares day & night; not so much for the great outward losse, which Gods Ministers will sustaine (for the great housekeeper of the world could, & without doubt would, provide for his owne servants in some place or other) but for the Parliament, for the Army, for the Common-wealth, & for the pleasant land of my nativity,

which are dear in mine eyes: For I should have occasion to fear, our shield would depart from us; *and woe to us when he departeth from us*, Hosh. 6. 12.]

The third and last Paragraph which I will conclude with, is that moving Pathos of Dr. Gauden *being the very last words and close of his book entituled the case of Ministers maintenance by Tythes, as it was presented to the honorable Committee for Tithes at* Westm.

[I only leave this last sigh or grone of the Ministers of *England* with you; If all pleas of Piety & Justice, of Merit & Gratitude, of Lawes divine and humane, of Honour, Learning & Civility, offered in behalf of the able & faithfull Ministers of *Engl.* both in respect of their maintenance and Ministry, their aliment and imployment, shall on all sides find a deaf eare, which is resolved to desert and destroy them, rather than with patience to hear them, or with justice to preserve them, and their rights; If neither the wise, nor the strong, nor the great, nor the good, delight further in us; If for some mens follies in this our *Israel*, we must be made as the tail and not the head, fitted to be cut off root and branch, in one day; if our ruines must adorne the triumphs of our enemies, if the cries and teares of our distressed families must be made the musick and wine of those, who have a long time hated us, and our reformed religion; if there be no remedy to be found, either in mens justice or compassion, but we must at last come to the fiery tryall. Yet we shall (as we have cause) lay our hands on our mouthes, and either be silent with humble astonishment, or say no more, but, *It is the Lord, let him do as seemeth good in his sight*. What ever hard measure or injustice may be in the instruments, there can be nothing but justice in his permissions, and there may be mercy in his punishments; which will then appear, when his fatherly strokes are so sanctifyed to us, as to make us turne to him that hath smitten us, and hath been smitten by us.]

Christian

CHRISTIAN READER.

IT being a charge given to every man, to contend earneſtly for the faith, which was once delivered to the Saints, Jude 3. I could not be at reſt after I was prevailed with to appeare thus in publique) till I had finiſhed my teſtimony, and thereby delivered my owne ſoule. All I aske for my paines herein, is, but to obtaine ſo much leaſure from thee as to read it, which once more I requeſt, (becauſe men are ſo hardly perſwaded) to beſtow a little time this way, but let me entreat thee alſo, to reade it candidly, with a mind willing to be informed, ready to paſſe by weakneſſes, and to make ſuch a conſtruction of every thing, as may be agreeable to ingenuity. If when thou haſt done, thou art not yet ſatisfyed, the Catalogue hereafter named, if duly read, I hope will do it effectually: concerning which, I thought it not amiſſe, to intimate theſe three things.

First, take notice, that the Authours in the ſaid Catalogue, are of different judgements in the point of Church-government, ſome Epiſcopall, ſome Presbyteriall, ſome Congregationall, or as others call them (perhaps not ſo properly) Independent; and ſome ſcarce fixed to any of them; yet notwithſtanding theſe differences, they all fully prove (if not dividedly, yet) at leaſt joyntly, thoſe generall truths, eſpecially concerning Magiſtracy and Miniſtery, which I aſſert: yea, and with ſuch ſubſtantiall arguments, and ſuch cleare evidence, not onely from Scripture and reaſon, but alſo from the very great variety of authorities and quotations, (if that way be in credit with thee) both of Fathers, Councells, Schoolemen and all ſorts of Writers, whether Ancient or Moderne, that nothing ſeemes, in that kind, to be left for any man to adde. I.

2. *Secondly, It is therefore very likely, that it will be time well improved, (if thy occasions can possibly afford it, or thou wilt be perswaded) to take so much paines as to read the said Catalogue of Books, or some of them, and in case that after all this, thou hast yet something farther to offer, wherein thou wouldst be better satisfy'd, let us but be priviledged with so much favour from thee, as to know the remaining doubts, and through that assistance that hath helped hitherto, endeavours shall not be wanting, to give a brotherly answer.*

3. *But thirdly, if thou wilt neither have patience to reade, nor debate, nor study for a good and solid satisfaction, in the full discussion of those things, that are not onely doubtfull, but very weighty also, and wilt persist in thine erroneous and dangerous opinions, with an irrefragable stubbornesse, against all meanes used for thy conviction; then my prayer shall be, that God will deliver all good men from coming under that will of thine, which refuseth the dictates of right reason, than which nothing can be more brutish, and disagreeing to such a Creature as God hath made thee. In the meane while, as those are unhappy that are ruled by thee, so thy selfe most of all, who art given up to beleive Lyes.*

A Catalogue of such Bookes as have lately come out about the Magistracy, the Ministery, and Maintenance by Tithes.

Concerning Magistrates.

IF any list to see what is said upon this subject by eminent writers of other Nations: they may please to consult *Peter Martyrs Common Places*, pag. 203. 204. 205. 243. 269. 285. 302. 705. 755. 756. 767. 769. 818. 898. 899. 901. 913. 932. 964. 1034.

And *Calvins* Institutions, lib. 4. cap. 20. fol. 304. *De politicâ administratione.*

And *Zanchy de officio principum in religione* lib. 1. in 4. *precept* from pag. 788 to pag. 815.

Many others might be named, but I chiefly intend the naming of late English writers, *viz.*

The Sword of Christian Magistracy supported, written by *Wil. Prin* Esq. and printed for *John Bellamy*, to be sold at the golden Lyon in *Cornehill* near the *Exchange*, 1653.

The Civill Magistrates power, written by *Thomas Cobbet* of *New England*, printed for *Philemon Stevens* at the gilded Lyon in *Pauls*-Church-yard, 1653.

The Temple Measure written by *James Noyes* of *New-England*, printed for *Edm. Paxton* neare Doctors Commons in *Pauls*-chaine, 1647.

Unity, Peace and Piety, written by *R. Norwood* from the summer Islands, printed for *Michael Spark* at the blue Bible in *Green-Arbor*, 1646.

Concerning Miniſters and the Miniſtry.

A Defence of the Miniſtry and Miniſters of the Church of *England*, written by *John Gauden* D.D. printed for *Andrew Crook* at the green Dragon in *Pauls*-Church-yard, 1653.

The vindication of the judgement of the Reformed Churches and Proteſtant Divines, concerning Ordination and laying on of hands, written by *Lazarus Seaman*, and printed for *John Rothwell* at the Sun and Fountaine in *Pauls*-Church-yard, 1647.

Vindiciæ Miniſterii Evangelici, A vindication of the great Ordinance of Goſpell Miniſtry, written by *John Collins* of Norwich, and Printed for *Rich. Tomlins* at the Sun and Bible neare *Pie-Corner*. 1651.

An Apology for the publique Miniſtry written by *William Lyford* B. D. and Printed for *Joſeph Cranford* at the Gun in *Ivy lane*. 1653.

A brieſe Apology for the pious and painfull Miniſters of the Church of *England*, Printed for *John Wright* at the Kings-head in the *Old Bayley*, 1653.

A Balme to heale Religious wounds, written by *Richard Saunders*, and Printed for *William Adderton* at the three Golden Falcons in *Duck-lane*, 1652.

The Worceſter-ſhire Petition for the Miniſtry of *England*, Printed for *Tho. Underhill*, at the blue Anchor in *Pauls*-Church-yard: and *Francis Tyton* at the Three Daggers in *Fleetſtreete*. 1653.

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Concerning Maintenance of Tythes.

SIR, *Henry Spelman, de non temerandis Ecclesiæ,* Printed by *Henry Hall*, Printer to the University of *Oxford*, 1646.

Dr. *Slater* of Tithes, Printed, 1623. and to be sold by *Iohn Legat.*

Animadversions upon Mr. *Seldens* History of Tithes, with a Catalogue of 72. Authours maintaining the right of Tithes before the yeare 1215. written by *Rich. Tillesly* D.D. and Printed for *Arthur Iohnson*, 1621.

The Undeceiving of the People in the point of Tythes, written by *Ph. Treleinie* Gent. and printed for *Iohn Clarke*, at his shop under *Peters* Church in *Cornehill*, 1651.

An Answer to the severall Petitions of late exhibited to the High Court of Parliament, and to his Excelleney the Lord Gen. *Cromwell* by the poore Husbandmen, Farmers, &c. for the taking away of Tithes, Printed at *London* for *I.M.* and *I.A.* 1652.

An Argument in defence of right of Patrons to Advowsons, and incidently of the right of Tithes, Printed for *Edward Blackmore* at the Angell in *Pauls*-church-yard, 1653.

An *Item* against Sacriledge, or sundry queries concerning Tythes, Printed for *Tho. Underhill* at the Anchor and Bible in *Pauls*-church-yard, 1653.

Exceptions many and just, against two injurious Petitions exhibited to the Parliament against Tythes, the one *July* 16. the other *Aug.* 4. written by *Theoph. Philadelphus*, printed at *Oxford* for *Tho. Robinson*, 1653.

The due right of Tythes examined, Printed for *Thomas Pierrepoint* at the Sun in *Pauls*-Church-yard, 1653.

The right of Tythes asserted by the old *Saxon* Lawes, printed at *London*, 1653.

A Briefe Treatise concerning the dispute about Tythes, written by *Bevill Turminger* Gent. printed for *R. Lounds* at the White Lyon in *Pauls* church-yard, 1653.

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The Worcestershire Petition, Printed for *Tho. Underhill* at the blue Anchor in *Pauls*-church-yard, and for *Fran. Tyton* at the three Daggers in *Fleetstreet*, 1653.

The case of Ministers maintenance by Tythes, written by *John Gauden* D.D. printed for *Andrew Crooke* at the greene Dragon, in *Pauls* Church yard, 1653.

A Gospell Plea for the lawfulnesse and continuance of the ancient setled Maintenance and Tenths of the Ministers of the Gospell, written by *Wil. Prynne* Esq. and printed for *Michael Sparke* at the blue Bible in *Green-Arbor*, 1653.

Concerning Humane Learning.

I Finde little of late written upon this subject, the best I meet with, after Sr. *Francis Bacons* Advancement of Learning, Are The Heavenly *Academy*, written by *Fran. Rowse* Esq now Speaker of the Parliament of the Common-wealth of *England*, Printed for *John Bartlet* at the *Gilt Cup* over against the Woollen Drapers in *Pauls*-church-yard.

Something of this subject occurres in Dr. *Gaudens* Apology for the Ministery before mentioned in this *Catalogue*, and something also by *Richard Saunders* in his booke entitled a Balme to heale Religious Wounds, and in another little piece entitled the right of Tythes by the Saxonian Lawes, both which are likewise in the *Catalogue* before mentioned.

Most of these bookes are of small value and easy to be had, therefore those that are unsatisfyed about the points that are contained in them, and yet will not procure them, or make use of them, are the lesse excusable.

FINIS.